BX 5995 .H36 A3 1916
Hart, Samuel, 1845-1917.
The witness of the church

BX 5995 .H36 A3 1916

THE WITNESS OF THE CHURCH

The Bishop Paddock Lectures
1915–16

BY THE SAME AUTHOR

FAITH AND THE FAITH

THE BOHLEN LECTURES, 1914

Crown 8vo, Net $0.80

A MANUAL OF

SHORT DAILY PRAYERS

FOR FAMILIES

Compiled by

THE REV. SAMUEL HART, D.D.

Printed in Red and Black. Net $0.60

LONGMANS, GREEN & CO.

THE WITNESS OF THE CHURCH

The Paddock Lectures 1915-16

LIBRARY OF PRINCETON
MAR 1 1916
THEOLOGICAL SEMINARY

BY

SAMUEL HART

DEAN OF BERKELEY DIVINITY SCHOOL

LONGMANS, GREEN AND CO.
FOURTH AVENUE & 30TH STREET, NEW YORK
39 PATERNOSTER ROW, LONDON
BOMBAY, CALCUTTA, AND MADRAS
1916

Copyright, 1916
BY
SAMUEL HART

THE BISHOP PADDOCK LECTURESHIP

This Lectureship was founded in 1880, with an endowment of ten thousand dollars, by George A. Jarvis of Brooklyn, moved thereto by gratitude to God for the goodness and mercy that had followed him all the days of his life, and impressed by a deep sense of the good which would, with God's blessing, grow out of an endowment for the encouragement of "the defence and confirmation of the Gospel" by godly and well-learned men. He named it after his former beloved pastor and ever-endeared friend, Benjamin Henry Paddock, D.D., Bishop of Massachusetts.

The Lecturer is appointed by the Dean of the General Theological Seminary, the Bishop of Massachusetts, the Bishop of Connecticut, and the Bishop of Long Island, and their successors in office, or such of them as may accept such trust, who are designated and constituted The Board of Appointment. He must be an ordained minister in good standing of this Church, or of some Church in communion with it; and shall deliver at such time and place as may be required a Course of Lecture Sermons, in number not less than four nor more than seven. And no previous Lecturer shall be eligible unless at least seven years shall have intervened between the two courses.

The subjects of the Lectures are to be such as appertain to the defence of the religion of Jesus Christ, as revealed in the Holy Bible and illustrated in the Book

of Common Prayer, against the varying errors of the day, whether materialistic, rationalistic, or professedly religious; and also to its defence and confirmation in respect of such central truths as the Trinity, the Atonement, Justification, and the Inspiration of the Word of God; and of such central facts as the Church's divine Order and Sacraments, her historical Reformation, and her rights and power as a pure and national Church. And other subjects may be chosen, if unanimously approved by the Board of Appointment as being both timely and also within the true intent of this Lectureship.

Under this appointment of the Board created by the trust, the Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School, Middletown, Connecticut, delivered at the General Theological Seminary in New York the Lectures for the years 1915-16 contained in this volume.

CONTENTS

Lecture I

PLAN AND PREPARATION

		PAGE
	Prefatory; outline	3
	The Church in the Divine Mind	9
I.	The Dispensations—Covenants	11
	1. God's dealings with man sinless but imperfect	13
	2. His dealings with man imperfect and sinful	14
	3. His dealings including all mankind	15
II.	The Church claims to have history	19
	1. God's plan apart from sin	19
	2. His plan to redeem	21
	3. Progress in spite of failures	22
III.	1. The plan before the ages	24
	2. The mystery of Christ—the Church necessary	25
	3. Man's place in creation, and in the Church	26
IV.	1. Preparation of and for the Son of God	27
	2. Preparation of the Apostles	29
	3. Preparation of a Body for Christ	30
V.	1. Preparation of and for the Spirit	31
	2. Need of corporate action	32
	3. Unity of mankind through the Church	33

Lecture II

ESTABLISHMENT AND FURNISHING

I.	1. The Church, the fifth Empire (Kingdom)	37
	2. The relation of the four to the Hebrew covenant	39
	3. The Church, introduced and established as a kingdom	42
II.	1. Founded on the Jewish election	44
	2. Intended for growth and furnishing	48
	3. Also a Catholic foundation	49

PAGE

III. 1. Its spontaneity 51
2. Much expected and much assured 54
3. Its life proves itself 56

IV. The Church's endowments: 58
1. Continuity 58
2. Adaptability 59
3. Influence, based on Experience 60

V. 1. The Church's titles in the Creeds are ideals ... 62
2. The present meaning of each 64
3. Her declaration as to herself 67

LECTURE III

CONSTITUTION AND ORDERING

A kingdom, body, building;
Each implies purpose, ordering, progress 69

I. 1. Kingdom=realm 70
2. Ideas of Jewish theocracy and Roman commonwealth 73
3. Who rules and who are ruled 74

II. 1. The Body not revealed—not existent—at first 76
2. Needed by Christ for His action, for His life 77
3. For His progressive completion and His glory 80

III. 1. The Building, rooted and growing 81
2. Material brought for it 82
3. Always under rule for progress 84

IV. 1. The Church grew into organization 85
2. Uniformity of the result 87
3. Purpose and completion 89

V. 1. The necessity of the historic order 91
2. Which came by devolution; assurance of validity 93
3, 4. The historic episcopate; priesthood ministerial 95
5, 6. Validity, how defined and proven 97

Lecture IV

LIFE AND MEMBERSHIP

			PAGE
I.	1.	The Church's life proves itself	101
	2.	The marks of that life	103
	3.	Its continuance	105
II.	1.	The Church's growth in beauty and strength	106
	2.	Her youthfulness	109
	3.	Alone with her Head; her transfiguration	112
III.	1.	Her life sacramental; that is, spiritual	113
	2.	Manifested as given and as received	115
	3.	The place of the sacraments and ordinances	117
IV.	1.	Membership dependent on the life of Christ	119
	2.	Our relation to this through the Church	121
	3.	Who may admit to membership?	124
V.	1.	Is there implicit membership, or kingdom-membership?	127
	2.	Membership depends on relations and brings duties	128
	3.	Progress in membership within the covenant	129

Lecture V

WORK AND RELATIONS

I.	1.	The work of the Church to live, to be the Body of Christ	133
	2.	To call the world to the kingdom and to teach	135
	3.	To serve the world	138
II.	1.	Disappointment at what the Church has done	139
	2.	Due in part to wrong expectations	142
	3.	The world is better for the Church	145
III.	1.	A sphere for the world outside that of the Church	147
	2.	Ecclesiocracy intolerable	149
	3.	But the Church may teach the State	150
IV.	1.	The revelation of truth to men; the need of study	151

PAGE

2. That of Duty, in law and in practice, through conscience 153
3. That of Worship, corresponding to the worship above 154

V. The present urgency of the Church's work; the need of Christ's Headship 155
1. A great influence and power 156
2. Because of it, the Communion of Saints 157
3. All working towards an ideal—which is better than reaching it 158

LECTURE VI

THE FUTURE, THE BRIDE AND THE KINGDOM

I. 1. The Church actually living, with history and promise of perpetuity 160
2. Imperfection due to finiteness and to weakness 161
3. The right and the wrong discontent 161

II. 1. Our Anglican position: the quadrilateral ... 164
2. Our hopes in this dispensation 168
3. Our dangers and our encouragement 169

III. 1. Duty of separation from the world 174
2. The world the field for God's truth and grace 176
3. Possibility of declension; a remnant to be saved 177

IV. 1. The growth of the Kingdom 178
2. Its future, after this dispensation 180
3. The nations governed by the Kingdom; restraint 182

V. 1. The Lord waiting for the Church, His Bride 184
2. The Church's after-duty to the kingdom and the nations 186
3. The blessedness of that age; our part in the great unity 187

THE WITNESS OF THE CHURCH

THE
WITNESS OF THE CHURCH

Lecture I

PLAN AND PREPARATION

Ephesians i. 9, 10.

κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.

"According to His good pleasure which He purposed in Him, to result in a dispensation marked by the completion of the appointed times."

I MAY be allowed to begin this course of the Paddock Lectures, the thirty-fifth in appointment, though I think it has not so high a number in actual delivery, by paying a tribute of respect to the memory of the Founder, of the man whose name the foundation bears, and of the first Lecturer, whom the founder chose and to whom he suggested his topic. Mr. Jarvis was a good example of the typical layman, and in nothing more so than in his desire to assist in "the defence and confirmation of the Gospel." Bishop Benjamin Paddock was for me in my youth an ideal of the graceful writer and faithful pastor. Bishop John Williams was for all of us more—if I may so say—than an ideal; he was worthy to teach because he knew, and we

learned from him because from a student he had become a scholar; and there was nothing which he knew more thoroughly or of which he spoke more wisely than of the English Reformation. To follow such men is an honor and an inspiration.

I have set before me as the general subject of this course of lectures The Church's Doctrine of the Church, or The Church's Witness to Herself. I do not forget that the Greatest of Teachers said that if He bore witness to Himself His witness was not true; and further, that a proof that the Spirit Whom He would send to His disciples would have the power to lead them in (or into) all the truth would be that He should not speak from Himself. But in thus excluding the origination of truth from any divine teacher—and therefore implicitly from any human teacher, whether an individual or an organism—our Lord did not mean that no teacher was to present his credentials or to declare the authority by which he should speak. He Himself appealed to the Father's authority as bringing a message from Him, and affirmed that the cause for which He had come into the world was that He might bear witness to the truth; and He promised that the Spirit, receiving of that which was His, would show it unto those whom He should call. In this sense the Church of God, the

Spirit-bearing body of the Incarnate Son, bears witness. And we can ask of her—nay, she bids us learn from her—what are the great truths with which she has been intrusted and which it is her province to teach, what are the lines of duty which she must enforce by precept and example, and what is her relation to Christ her Head and to the world which is rightly His Kingdom. As an ambassador, she brings her credentials; they are not the source of her authority, but they define and prove her authority; and to them she appeals in that witness to herself of which I purpose to speak, telling of her plan, her foundation, her constitution, her membership, her work, her destined future.

The Church's credentials are primarily in the Scriptures of the New Testament, those now ancient oracles of God and utterances of His Spirit, which, to say the least, assure us that in the great drama of man's world, while there is progress and development, there can be no introduction of new forces and principles:

Primo ne medium, medio ne discrepet imum.

In the Church's history we may read, if we are wise and patient, the philosophy of the teaching of the written word; and the application of sound reason will not only confirm it, but will also give it the perspective which helps

the student to distinguish things that differ. Yet that witness which we are to consider must be sought not in the sacred writings of the earliest days alone, but in the divinely guided life and the no less divinely guided thought of the Church. It is no easy question, to interrogate the Church as to herself; it requires an attuned ear to catch the accents of her testimony and a prepared soul to apprehend its meaning. But you will agree with me, I am sure, that it is worth our while both to ask our questions and to listen for a reply; and in this confidence I am asking you to study with me the Church's Witness to Herself. The topic is indeed limited, and will keep us from many excursions into which our path might easily be turned; but it is no narrow aspect of truth and duty and hope on which we can look, if only our steps are orderly guided.

In this first Lecture, therefore, after briefly opening the whole subject, I shall ask you to study what the Church through her prophets and teachers tells us of the divine plan and purpose which in the ages before the Incarnation were making preparation for her; how in lines direct and indirect, of general and of special training, man was bidden to make ready and God was making ready a Body for His Son when He should be sent into the world to take upon Him the nature of man that man might be

perfected. Next, we shall inquire into the Establishment of the Church, its beginnings and what followed immediately on its beginnings, and its Furnishing, especially with the gift of the Spirit sent by the glorified Son of Man; and we shall seek to learn somewhat of the continuance of that gift, its power of adaptation, and its varied use in the Church's varying and widening experience. It will belong to us, in the third place, to study the Constitution and Ordering of the Church, made known to us as the Body, the Temple, the City or World-Empire, of Christ; and to ask as to the principles involved in the provision which He has made for its good order and for the continuance and permanence of its regimen and government. We shall look then at the Church's Life, its nature and its power, its proof and its application, with the means by which it communicates that Life, as coming to it from Christ, to its members in that most real of all ways which we call sacramental; and we must consider the fact and the test and the proof of men's membership in the body of Christ by participation in its life. Next, we shall try to learn the lesson of the Church's work and of her relation to the World of men, for whose sake the Son of God was incarnate and to whom He offers through the Church the benefits of His redemption; and we shall hope for the courage to look without conceit and

without despair at the hopes and fears which guide us and sober us as we undertake our part in that work. And finally we shall seek to gain some idea of the great and universal Kingdom of God—to which indeed our thoughts will have often turned in our progress thus far—and to look into what is revealed as to the Future of the Church in that which remains of this present age and after the consummation of this age, and (if God shall therefor open the eyes of our hearts and our minds) to direct our vision to the great Consummation when Christ—the Christ perfected in His Church—shall be all and in all.

It is with a feeling of profound humility that I open before myself and before you, my fathers and brothers in learning and in study, a scheme, which, because it is so vast, must needs be imperfectly handled. I shall hope rather to offer suggestions than to instruct, and I shall leave it to your charity to fill out that which can be presented but in outline and sometimes to bring to your minds some truth complementary to that which I am seeking to present. I shall take my texts from St. Paul's wondrous words in the first chapter of the Epistle to the Ephesians, words which were the lofty but necessarily restrained utterance of thoughts on which his great mind had dwelt as, after wonderful experience, he sought to tell the Church that which had been made known to him of the

meaning of God's revelation of Christ. They are not easily understood in their expression or in the truth which they seek to express; but they will repay study; and to the inspiration which gave utterance to them and which they awaken in us I must trust in large part to supply my imperfections of utterance and of thought. May the God of our Lord Jesus Christ, the Father of glory, give unto us a spirit of wisdom and revelation in full knowledge of Him, that we may know the hope of His calling, the riches of His inheritance, and the exceeding greatness of His power to us-ward who believe.* Amen.

Let us turn our thoughts then this evening to God's good pleasure which He purposed in His Son that He might bring about a dispensation which should mark and belong to the completion of the appointed epochs—for thus we may venture to render, with a kind of rough accuracy, the words of the text.

I

The great Apostle, when he dictated these words, did not hesitate to lay before those who should read or hear them the convictions which had been borne in upon his mind by long and careful study. He had known Christ, since the

* Ephesians i. 17-19.

day when on the Damascus road he had given himself up to be known of Christ; and from that time on he had no longer lived his own life, but Christ had lived in him. Yet it needed the varied experience of years filled with active labor and discussion and persecution to show him what it meant to follow Christ; and then it needed the years when at Cæsarea and at Rome he was kept from activity in service and shielded from persecution to enable him to learn how it was possible, yea necessary, for Christ to be all in all to him; how the God of his fathers was first really made known to him in the glorified Jesus when in Him he found the Lord of his life; how all the earlier orderings of God's gracious will had had for their purpose to make preparation for Him and for a company of men who having His life should be His body. The result of all this thought—he called it a revelation—he sought to express in the former part of the writing which bears for us the title To the Ephesians. Those to whom it came had not had all his experience and were not endowed with all his powers of insight and of expression; nor can we, the inheritors of the faith and the learning of the ages, hope to enter into the fulness of his vision of the plans and purposes of the eternal Father for the manifestation of His Son or to understand the full meaning of the words in which he sought to

direct the vision of his disciples. But as we pass on we are convinced that the facts of the revelation, of the revealed mystery, are such that they prove a divine plan, a divine guidance, a divine issue. And as we begin to trace the preparation which in history the God of history was making for His Son and for the body of His elect, we turn our words into worship and our thoughts into reverence as we are bidden to remember that in it all, or as we are almost forced to say back of it all, there was and there is the Father's good pleasure which He purposed in His Son. The Son Himself, we may say reverently and with the apparent sanction of His own words, must needs have been prepared, sanctified, consecrated, that He might be sent into God's world,* whether to bring its progressive virtue and holiness to perfection or to call it back from sin into a relation to God in which it would recognize virtue and holiness as a not impossible ideal. And certainly, whether actual sin was to enter into a world the nature of which involved its possibility or was to be repelled by the unfailing choice and following of righteousness, man would need to be prepared for the fulfilment in him of God's great purpose. Times, ages, epochs, educative and disciplinary with possibilities of progress, must come and pass; dispensations, ar-

* St. John x. 36.

ranged plans each with its methods and its adaptations, must follow one another; God, dealing with man whom He had made in His own image that man might grow into His likeness, must be Himself under the "divine necessity" of teaching man rightly to value that image and desire that likeness, long though the process of learning and of teaching must be. And when the times should be completed, the varied epochs should have passed, and the fulfilment should be awaited, a new dispensation, plan, ordering of events for God and for men, was to be brought in. That the times had been fulfilled Christ proclaimed when He began His ministry;* that the times had been fulfilled was believed by the pious souls who were as with prophetic vision waiting then for the redemption and visitation of God's people; that the times had been fulfilled the Apostle's mind and his soul were convinced when he saw what the Father had purposed in the Son and what the Son was accomplishing for the Father, the beginning and the promise and, in sure anticipation, the perfection of the Church.

But we must recall ourselves from the present thought of these lofty truths to ask what we learn, in Scripture or elsewhere, as to the manifestation of God's plan in the working of the earlier dispensations.

* St. Mark i. 15.

1. These dispensations, the limits of which are fairly defined for us in the Old Testament, are marked by covenants, and may almost be themselves called covenants. They disclose methods of God's dealings with mankind and with men, each starting with a relationship recognized or brought into existence, each implying the obligations of such relationship, and each bringing a moral power to bear for the quickening continuance of the relationship. We can know little of man's state before the fall, when though necessarily imperfect he remained sinless, except by denying the faults and evil tendencies which we must attribute to the fall; but we may feel sure that God's dealings with man in the time of his innocency must have had to do with worship and truth and duty. Standing in the presence of God, in true humility indeed but without the sense of shame, man must have bowed in homage with the recognition of God's greatness and of his own dependence on Him; making Himself known to man, God must have revealed to him somewhat of the great truths which underlay the blessed relations in which they stood, the one to the other; thus acknowledging and recognizing God, man could not fail to learn and to confess the duty of being and of growing to be like God. That first covenant, to which I think we may say that all the wondrous development led which had its issue in man at

his beginning—that first covenant was marked by man's worship of God, God's impartation of truth to man, the recognition of the duty of man to God and (may it not be reverently added?) the duty of God to man.

2. But when actual sin, the choice of moral evil, and with it the inclination to sin, entered into the world of man, the covenant became a covenant of mercy, and the prime purpose of the dispensation was restoration. We do not dare to say that sin and the need of restoration was a part of God's plan; we do know that it was His good purpose that man having sinned should not be left to himself; we may venture to affirm, with some of the most sober theologians, that in creation there was the promise of redemption if (or perhaps when) redemption should be necessary. At any rate, into this plan or covenant of restoration, of setting right, of justification, there entered—perhaps I had better said, in this covenant there were continued—duty and truth and worship. I have changed the order, for it would seem that the obligation of duty was now felt as foremost and most imperative; but there followed upon it the attractive revelation of truth, attractive even when its aspect is stern and its lessons are hard in their application, and the call to worship, itself also attractive even when worship must

begin with repentance and be based upon it. The principles of the covenant remained: God would have man recognize Him, listen to Him, obey Him; and in the acknowledgment of God's restoring mercy, His pity and His patience, man was bidden to enter into the covenant which led to redemption.

3. Thus all the world of man had a place in this covenant; it was in fact as in intention a universal dispensation. But within it—and we can see in part how this furthered the divine plan for all—God made an election. He chose first a man, head of the most important family in the world of that time, the great monotheist, whose faith, that is to say recognition and practical acknowledgment of God, has been a pattern and an inspiration for forty centuries of believing men; then a family among that man's descendants; then a nation which sprang from that family; and with the man, the family, the nation, He made a covenant of election. The primarily evident purpose of this election was privilege, but privilege as involving responsibility, and that in the lines of which we have been speaking: the elect were given a more ready access to God in worship, a clearer revelation of Him in the knowledge of truth, a more distinct instruction in duty, than had been granted to mankind as a whole. We do not

need to prove that this was possible or that, speaking generally, it distinguished the election from those who remained under the universal covenant. Of course, it would be easy to point out examples of men who were not included in the Hebrew or Jewish election who yet had wonderfully clear visions of duty and truth and whose lives were guided by a consciousness of God and of His presence with them; and the writings of their own prophets and historians abound in confessions of the failure of men within the election to learn and to be and to do that to which they were called and to which they were pledged. Still, the greater privilege and the greater responsibility were within the congregation or body of believing men who were chosen by God out of mankind; and this meant that they were put under a special training —we may call it a discipline or a dispensation— as the son of the family is trained more strictly, because more lovingly, than the attendants and the slaves of the household. The universal covenant was not abrogated; the law παρεισῆλθεν, to use St. Paul's word; * it came in by way of parenthesis, not interfering with the revelation in God's great utterance whereby He was teaching and guiding all mankind, but putting into it, for those who received this, another aspect of revelation, another note accordant with that

* Romans v. 20.

which had been sounded with an added harmony and a new power. For the chosen family and nation, the lessons of the covenant were held in suspense till a special revelation could be made; the purpose being that the former revelation should in this way gain in significance and in power, till in an amplified form it might again be offered to all mankind. I do not forget that the great Apostle, when he introduces this figure of the Law as a parenthesis, gives as its purpose "that the transgression might abound"; but the sternness of the term really emphasizes both the need and the efficacy of the act; for the law made it impossible for God's people to disobey Him without knowing that they were sinning; impossible, that is to say, to weaken and defile their characters without at least a warning that they were incurring defilement and losing strength. It is not a lesson which at first commends itself even to us; but a little thought as to what our moral condition is when we find ourselves becoming habitual sinners, even in some one line of thought or act, without knowing that the thought or act is sinful—this, I say, fully justifies the interposition of a special dispensation to show that sin is transgression and thus to call man back from it. Put St. Paul's words into the positive form—for sin and transgression are negations, real and mighty indeed, but negations—and he

tells us that the purpose of the election, the special covenant, was that righteousness might utter its great imperative and insist on being heard; for the law was the teacher of righteousness.

But the purpose of the law as a parenthesis was not only or even chiefly to strengthen and benefit those to whom it was given. The election was not that the elect should be better or wiser or holier than others; if this had been its purpose, we should almost be forced to confess it a failure. No; they were given privileges and laden with responsibilities, that others might be better for their opportunities and for the use which they made of them. As the few great poets and artists of the world have been given powers of discernment and expression, not to gratify themselves, but to quicken the mental and spiritual powers of the multitude; as the few great philosophers have been granted visions of truth, not that they may find in them their own happiness, but that they may tell of the harmony and beauty which they know and persuade us of its reality and its power; as to scholars in varied paths of knowledge there come convictions of wisdom, which mean nothing unless the scholars become teachers and lead others along the path of understanding; so God gives to His elect lessons of duty, revelations of truth, calls to worship, that by reason of them

all men to whom His covenant extends may be better, wiser, more holy. And the Church is the heir of the election that she may become the heir of the covenant. A preparation was making for her in the Jewish Church or congregation; but when this parenthetical preparation came to an end, she could take up the sentence of the universal revelation and carry on the universal covenant. To anticipate a phrase which must presently be used and enlarged upon, the Christian Body is the Church of Christ, destined to be the Kingdom of God. In extension the Kingdom is the greater; but, for this dispensation at least, the Church has the greater intension.

II

In some such way as this the Christian Church claims, not only to have been historically prepared for, but to have had a preliminary history reaching back to the time of man's creation. Its existence is the fulfilment of a purpose, and of a purpose of the ages which include and (in a sense) precede time. That purpose was the good pleasure of the Father which He purposed in His Son, to result in a dispensation that should be marked by the completion and fulfilment of the periods and epochs which should lead up to it.

1. It was, therefore, a purpose not dependent upon sin or upon the need of redemption from

sin. It involved the Incarnation of the Son, that He should take upon Him the nature of man, not of necessity to redeem him, but of necessity to bring him to perfection. It involved that stupendous act, which yet was the most natural of all acts, by which God and man were brought together "in one Person never to be divided." On the divine side, if one may so say, there was the Son by timeless generation begotten of the Father, looking indeed towards Him the Source of His Deity, but able also to reach to that creation to which the Father was to give through Him a life derived from His; and there was also at his very first beginning man, made in God's image with the possibility of attaining to His likeness, able to look up to Him, nay able—of this there can be no doubt, because we know that it has taken place—able to receive the divine and to prepare to be taken into the divine. The truth of the Father's two impartations of life, the one to His Son, the other to His creation, distinct yet complementary, leads to the truth of the Incarnation; and on the fact of the Incarnation depend the purpose, the reason, the fact of the Church. Even apart from sin, man would need to be prepared by that normal training which we call development for the entrance of his nature into the Person of the Son of God; even apart from sin there would needs be the contribution of one fixed

epoch after another till all their purposes were fulfilled and the *novus ordo saeclorum* should be ushered in; even apart from sin the Incarnation must await its time, and the Church, its expression, must tarry till the period of the order of its dispensation had come. Thus much at least, and doubtless more into which we can but dimly look, is taught us by St. Paul's words which he learned by revelation: Creation was with the purpose of incarnation, Incarnation was with the purpose of making mankind the dwelling-place of the Spirit, the Church of the Son, the Kingdom of the Father.

2. To this we must certainly hold, and the thought of this must lie back of all that we shall hereafter think or confess of the Church's place in God's great world. But, of God's patient love for man and to His glory, the great plan was not turned aside—we cannot say that it was not hindered—by man's sin. Nay rather, the very means by which sinless man was to be brought to perfection were made to serve for man's reclamation and restoration. The Son of God, not changed—for that were impossible—in Himself or in that which He could offer to man; man, changed indeed, but without utter loss of the divine image, able to recognize God's revelation in the Son, to apprehend it, and to desire it; God still calling to man as His crea-

tion and His child, and man still able to hear His voice and never quite unwilling to be guided by it; God demanding His own—for this is the underlying thought of the Hebrew word which deceives us when from the Greek or the Latin we translate it 'redeem'—God claiming His own and offering defence and strength, and man accepting deliverance and in measure turning it into victory; this it is which marks that changed process from a normal to an abnormal revelation which now distinguishes the record of human history in its Godward relations. The Christian Church bids us thus to read the history of the ages which passed before her organization as the Christian Church, and to see how from the lawgivers, the prophets, and the priests of the earlier covenant and of the earlier election there came ever more strict and helpful lessons of duty, more clear revelations of truth, the opportunity of nearer approach to God in prayer and in worship. Thus for sinful man the way was made ready against the time of the dispensation in in which we now live.

3. And we are bold to affirm that those centuries of waiting and of preparation were centuries of progress. We read the records of the life of God's people in the Old Testament, we search the annals of the nations on the pages of the world's history, and we seem to find

failure written at the end of almost every chapter and to read of ruin as the result of almost everything that man, no matter what his impulse and his guidance, has undertaken. But, strange as to our unaided gaze it seems, the history of ages and of generations did make ready the way for the Son of God. The fulness, the completion, of the epochs, did come; and the Son of God did by Incarnation come into the world which He had made and which He was waiting to redeem and to lead on to its perfection. "A people was prepared for the Lord"; at least sufficiently prepared to receive the germ of newly revealed truth and newly communicated life. Had all God's truth and love, His manifested justice and mercy, His urgent patience and patient waiting, but led to the expectant faith of the few simple-hearted men and women who believed that the time was well-nigh fulfilled and looked for redemption in Israel as close at hand?* and was this the result, the adequate result, of all past history? The restoration of prophecy, which went not out as of old to a listening nation, but was heard by a few chosen ones in the house of a priest at the time of the circumcision of his son †—was this the proclamation of a new age? The outburst of confident hope from the pen of the most religious of ethnic poets ‡—was this the response of the

* Luke ii. 25, 38. † Luke i. 67. ‡ Virgil, Eclogue iv.

nations to the revelation of Israel's King? Surely, God seeth not as man seeth; it was enough, after so long a time, that so many were ready; their faith and hope were mighty enough to introduce the great change in the world; the new dispensation was marked by the completion of the old; they who knew and beheld and worshipped and obeyed—and waited—these made it possible for the nation and the world to hear the proclamation which told of a great fulfilment and a great beginning.

III

1. Thus in the early ages we find the preparation for the Church. It was directly by way of election, ecclesiastical election, if one may so distinguish it from the individual predestination with which we are apt to confuse it; and yet an election which was within a wide covenant, and which indeed belonged to that covenant. The nation of the tabernacle, the temple, the synagogue, "to which belonged the adoption and the glory and the covenants and the giving of a law and the divine worship and the promises and whose were the fathers" was it "from which according to the flesh came the Christ," even the Christ Who is over all.* In it all were called, and in it were found those who were chosen and faithful. The preparation was also

* Romans ix. 4, 5.

in a less direct way—so at least it seemed—among the nations in whom God never left Himself without the witness of providence, of history, of law, of moral and spiritual enlightenment, of faith and hope, of gifts of grace. Here too were those who were waiting for the light, in their way called and chosen and faithful; and into their heritage, as well as into that of the nation, the Church was to enter.

2. For, as St. Paul tells us in the Epistle some of the opening words of which have been directing our thoughts, the Mystery of Christ, the great truth revealed in Him and from Him, the great secret always true yet not made clearly known until He had come, was that the nations (τὰ ἔθνη) should have the same inheritance, be members of the same body, and partake of the same promise as those who called themselves and were the people (ὁ λαός). The Church was necessary, that is, for the completion of the history of all mankind; and if the career of one people had been more evidently directed than that of other nations, it was that those others might, when the time was fulfilled, receive the benefits and blessings which had been held in store for them. The Church was necessary in itself, that the Son of God might have as His body an organization of men believing in Him; it was necessary in the history of man

imperfect, that the members of that body might find in it the perfecting power and grace of Him who was its Head; it was necessary in the history of man weakened by sin, that man brought into that body might receive the germ of a cleansing and strengthening life, to be nourished in him unto the eternal life of the Incarnate Son. The Church, then, in the great reality of the divine plan and of the thought of God is not only, as we have all been taught, before the Churches; it is before the individual and the individuals; they are for it and it is not for them, as really as they are for Christ and not Christ for them. The mystery is the fact; the truth last revealed and still in revelation is the eternal verity, the cause and the end of all other revelation in the great scheme of the universe.

3. For as man stands at the head of creation in God's great order and œconomy (dispensation) and is not really himself until he is actually as well as virtually creation's head, so the Church is the true and destined head and summation of man, and Christ is the only Head of the Church; "and the Head of Christ is God." "From Him and by means of Him and with reference to Him are all things"—"is the universe." * The Incarnate Son was not complete

* Romans xi. 36.

as the Incarnate until He entered into the glory of the Father; but He still waits till He with His body subject Himself unto the Father who shall have subjected all things unto Him; the Church can attain her perfection only in the life of her Head; mankind can be made perfect only by entering into—nay, rather, by becoming —the Church; no man is or can be brought to his possible and destined perfection save as a member of the body of Christ. The Incarnate Son in His present glory is the One Obedient, the One Revealer, the One Worshipper; in His life we render acceptable service, in His wisdom we learn lessons of truth, in His ever offered sacrifice we enter into the presence of the Father. And this is possible for us, because we are members of His body and therefore in Him.

IV

1. We cannot lay too great emphasis on the importance, God-ward and man-ward, of the preparation for the coming of the Son of God by Incarnation into the world of man and for the foundation of His Church. Even after He had come, He made preparation for the Church. It was not enough that He lived a blameless life as boy and youth and young man; it was not enough that He spoke words of truth and did works of healing and showed his power over the world of nature and of man; it was not

enough that multitudes came to Him to hear and to be healed and to wonder whether perhaps He were the promised Messiah. He must have a body of men bound to Him by personal allegiance, learning to understand Him, and preparing to enter into His very life. We call the years of His ministry His public life; and as compared with the years of His dwelling in Nazareth, it was a life among men and in the sight of men. But its most significant mark is that it was for Him and for a little band of chosen followers a time of momentous preparation. He was preparing Himself for all that was involved in becoming and proving Himself the sinless Head of sinful humanity, for the Humiliation and the Passion and the Death, the Resurrection and the Ascension, the Expecting and the Return; He was preparing Himself to be the Head over all things to the Church. It mattered little what the crowd said of Him, that He was Elijah or Jeremiah or John Baptist come to life again; but when the Twelve confessed Him as the Christ, the Son of the living God, then, as with the expression of a great hope fulfilled, He could declare that He was about to build on the rock of faith a Church for Himself and that that Church—that elected body—should have such vigor that the citadel of death should fall before it. The Transfiguration followed soon after Peter's confession and the Lord's acknow-

ledgment and promise; then the humanity of Christ was shown to have reached, as He was a man, its perfection, and His true home was made known as no longer on earth but with God. But He veiled His glory and came back to the life which had to do with sorrow and conflict and death, because though He was prepared for personal salvation He was not yet prepared to be the Saviour of mankind, the Head of the Church of the redeemed. For this, the only way was through death and resurrection; His ascension must be from Olivet and not from Tabor or Hermon.

2. The Apostles also needed to be prepared, and with them that inner body of disciples who "companied with them all the time that the Lord went in and out among them." They needed to continue with Him in His temptations; to witness His dedication of Himself to death and hear the promise of His return; to bear the strain—under which indeed most of them fell for the moment—of His defeat; to know, as before they could not know, the truth of His victory as shown in His new life; and then to listen to Him as, in words which they could never forget, during the great Forty Days He spoke of the things that had to do with the Kingdom of God, for service in which He commissioned and instructed them. It is well worth

our while to study the results of this preparation, not only in the characters of the leaders of the early Church, and in their recorded words as they began to preach the Gospel, but also in the successive steps in which they began the work and effected the organization and directed the worship of the Church; but on this study we cannot enter now. Suffice it to note, that having received the promised gift of the Spirit, they spoke and acted with all confidence, as men under authority and entrusted with authority. "They dreamed not of a transitory house, who thus did build."

3. Our Lord, then, while He was with His disciples on earth before and after His resurrection, was not merely instructing those whom He found most willing to hear, or training a chosen few that they might presently be His representatives to witness to Him and transmit His message to others. He was preparing for Himself a Body, into which He might infuse His own life after that life had been glorified and made transmissible, even as—so the early writers read the parable—in the first creation God formed man from that which He had already made and then breathed into him the breath, the spirit, of life. Of this gift of the Spirit we must speak presently. But before passing on let us note that the purpose of the

living body of the first man and that of the second Adam was that each in his way might act in and upon the world. The breath of life was given to the natural (the psychical) man that he might by his labor bring the material world into subjection and exhibit at once its usefulness and its beauty. The spiritual Man received the Divine Spirit for His body of ransomed and believing men, that it might work upon the world of human souls and bring them into the aptitude and readiness of service; that mankind in Christ and through His Spirit might learn and exercise its power of allegiance and obedience, and might thus attain to that ripeness and beauty of character which can come to it from no other source. The Spirit was given to the Church that the world might receive from the Church the fruits of the Spirit.

V

1. It remains that we note in this lecture the preparation for the Church which is especially due to the Holy Spirit of God. Perhaps we may even venture to speak of the preparation of the Third Person of the blessed Trinity for His work in the accomplishment of God's great purpose, as we have learned that the Word, the Second Person in the Godhead, was prepared for His Incarnation and His mediatorial work. For

certainly the Holy Spirit of the present dispensation (œconomy) is the Spirit of the Father as He has been given, and has given Himself, to the Incarnate Son. The Father has sent Him indeed, but has sent Him in the Son's name; and in the Church He is the Spirit of Christ, the Spirit of Jesus. The breath of life was such as the body could receive; it was adapted to the body, even as the structure of the body was such that it could be animated by nought else than the eternal Spirit. And there is something in the command to wait for the promise of the Father, and in the ten days' delay, and in the record that the Spirit did come when the day of Pentecost was approaching a fulfilment,* that shows us a great act of which some part was wrought in the silence of God.

2. And the need that God's time should be awaited, that the Apostles and their companions, full though they were of zeal, should find that the day had not quite come when they could testify of their living Master, emphasizes the truth that their work and their service was to be corporate. Their duty could not be satisfied b individual allegiance, strong though their faith was and earnest their devotion. The strengthening and directing grace of which they felt the need could not be given to any soul

* Acts ii. 1: *ἐν τῷ συνπληροῦσθαι.*

which kept itself apart from the others. The gift must be corporate, all must be "with one accord in one place"; the members of the one body could alone receive the gift which was sent to the one body; the obedience must be concurrent, the teaching identical, the worship with one mind and one voice. Pentecost was the birth-day—rather, if we may use the word, the life-day—of the Christian Church, never an infant, but endowed with the attractive vigor of eternal youth; upon a body its gifts were poured out, and upon a body were laid its responsibilities. The world, in spite of its age-long divisions, had a sort of unity, both external and internal; the Church had, and was ever to have, an essential unity, for which she was prepared and which was confirmed to her by the one Spirit.

3. And by virtue of this preparation and this action the unity of mankind is to be sought and awaited in the Church of God. For the world was made for the Church, and the Church is one because God is one. The dreams of one Empire have inspired men of the world, in older dispensations and in our own, to force the nations into a semblance of unity, which has always been far from "the unity of the Spirit in the bond of the peace"; and such empire neither God nor man nor history can tolerate. But the

Church, according to the good pleasure of the Father, is the one Body of His incarnate Son, the Temple of His one Spirit; and for this reason she is the great unifying power of mankind; for this she has been prepared; and, please God, the preparation shall have its full result, "even before the sons of men."

Thus the study of God's plan of the Church and His preparation for it in history and in grace has led us into a wide range of thought. We have seen its connection with the universal covenant of old, and with the election which came in and partly modified it; we have traced in outline the history which led up to it; we have seen that in it is the great revelation of Christ for mankind; we have marked how the Lord's ministry, not only before but also after His resurrection, had to do with the Church which He had gathered in germ; and we have noted its relation to the Spirit of God and the Spirit's relation to it. And thus we have done something to prepare the way for the testimony which the Church bears to the manner of her establishment and of her furnishing for life and work, at which we shall look in the next Lecture.

What has been said will not have been spoken in vain if it has helped us a little to accept in their full meaning St. Paul's great words, that

the preparation for the Church was "according to the good pleasure of the Father which He purposed in His Son, to result in a dispensation marked by the completion of the appointed times."

Lecture II

ESTABLISHMENT AND FURNISHING

Ephesians i. 12.

εἰς τῷ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότες ἐν τῷ Χριστῷ.

"To result in our being for praise of His glory—we [I mean] who have been the first to hope in Christ."

I

At the close of the preceding Lecture, attention was called to the fact, familiar enough but not always remembered, that man's plans for universal empire have always ended in failure. Quite apart from the consideration that, except in the past four centuries, would-be conquerors have known but a part of the earth's surface and have been ignorant of millions of their possible subjects, no rulers or peoples have for any long time undertaken to govern all men of whom they have known. Yet the vision of world empire has been before men from the day of Nimrod to our own day. And, whatever else it has meant, it has been a witness to belief in the solidarity, or at least the possible unity, of the human race; to a confidence that all nations may be brought into something

more than a federation, perhaps we may say a commonwealth. The belief in the possibility of Empire—and that means one empire, for the word really admits of no plural—has its value in our study of what men have done and have planned to do.

1. This thought of Empire, or universal Kingdom, meets us in different parts of the Old Testament. Psalmists and prophets, either in times of victory and material prosperity or in times when they would rouse their countrymen from the discouragement that came from weakness and defeat, sang and wrote of Israel as destined to rule over all the earth, exacting tribute from all other nations, subjecting them to righteous laws, and enforcing upon them homage to the one true God. And as the panorama of history was unrolled before the eyes of later writers and they began to have visions of the unity of the past with the future, they saw and described under varying figures four great world-empires, each mighty in its way, some fallen and but memories, and others existent or close at hand.* Babylon had stood out in majesty with wondrous symbols which even to-day awe those who behold them; she had been mighty in all the world of which she knew or which had known of her; but Babylon had fallen. Persia with the

* Daniel ii., vii.

help of Media had gathered huge armies, had prevailed over her neighbors, and had marched for the conquest of lands of which her predecessor had hardly known; and its great bear-like power had come to an end. Greece, the people of poetry and art and patriotism, had been turned into a world-war army moving with swiftness against the east out of which former conquerors had come; and suddenly the arm of the great leader had been broken and his power scattered for petty quarrels and a laughing-stock to men. And the power which was rising in the peninsula still further west, dreadful and cruel and exceeding strong—as to this the seers had no doubt that it too was destined to destruction. Israel was assured that his God, the rightful God of the earth, would tolerate no world-empire; and that, though He might suffer it to rise, it would only be that the crash of its fall might be the louder and its ruin more irretrievable. Grandeur, vigor, progress, strength, each in its turn had failed or was failing as an enduring basis of dominion. The meaning of Babylon's and of Persia's attempts had perhaps been forgotten; but the beauty of Greek philosophy and poetry and the fitness of the Greek language to express man's noblest and loftiest thoughts had survived the failure of Alexander's conquests; and soon the strong hand of Roman law and the network of Roman roads was to hold the world in

one great system of administration. In the one case, however, beauty was degenerating into sensuousness, and in the other law was destined to be a cloak for injustice; the cruelty of the first empire was to be reproduced in the fourth. The thought of those to whom the tidings of the Gospel were first to come and by whom its message was first to be received had been largely affected by the visions of Daniel and of later seers; they were waiting for a great world-change.

2. For they were sure of the rise of a fifth empire, the symbol of which was not an image graven by art and man's device nor a beast rising out of the troubled sea of human struggles and passions, but a stone cut out of the mountain without hands or One like unto a son of Man to whom the Ancient of Days should give eternal dominion. And this empire—I use this word rather than kingdom, as having for us the greater and more exclusive meaning, though presently it will be necessary to come to the literal translation of the Hebrew and the Greek, and speak of the kingdom of God—this empire was to have an absolute moral power and to be, in this and in other ways dependent on it, diverse from those which had gone before it or were surviving at its foundation or perhaps we should say its manifestation. The preliminary

dispensation of Judaism had in itself, as has been well pointed out, the essential principle of righteousness which was needed to balance the attractive quality of Greek beauty and the stern property of Roman law; and had one but risen who could use it aright, it might have been expected to exert with these a mighty influence far reaching in space and in time. But even this, which may have been in the mind of the greatest man of the age, would not have been the Empire of God. Its possibilities were God-given; its facilities by way of preparation would have been of great benefit to man; but it could never have lifted itself up to full allegiance to the God for whose manifestation the world was, for the more part unconsciously, waiting.

Yet as the power of Greece had not suddenly ended, to be succeeded at once by the fully developed power of Rome, so the influence of the world empires did not suddenly cease before the revelation of a completely furnished kingdom of God. In no history, whether we call it profane or sacred, in no development or progress, whether we call it natural or providential, are there to be seen such breaks or cataclysms, the sudden and utter cessation of one principle or power or method of action and the sudden substitution of another full-grown in its place. Rome had started on its

way to be a world-power before Greece had faced and checked the ambition of Persia; the political power of Greece did not end till a short century before the decline of Rome began, while her influence in matters of art and of intellect continued and in a very real sense continues to-day.

So also the power and authority of Rome were strong for many a year after that new kingdom had been founded to which it was destined ultimately to give way; and its empire, which seemed to fall in the fifth century of our era and again in the fifteenth and yet again when the nineteenth century had turned in the midst of its course, has a sort of survival in the image of the nondescript beast which to-day claims to exercise somewhat of its authority. The truth is that, for good and for evil, we are the heirs of all the ages: and that into the fifth Empire, there ought to come all the true "honor and glory of the nations" belonging to the earlier times or surviving from them; and also that while it has its place on earth—while, as St. Augustine said, *non adhuc regnat hoc regnum*—it must contend with the survival of much which in them was dishonorable and inglorious. The new kingdom is not of earth, but it is on earth; and though it comes from above, yet the preparation for it was here below. The Church of God is a kingdom of men and among men.

3. And the Church was actually and emphatically introduced among men as an empire, the kingdom of prophecy and of hope, the inheritor of all that was good, the corrector of all that was evil, the fulfilment of all that was imperfect, in the former empires. It belonged to—it was—the filling-up of the appointed times. As such it was heralded by the angel who announced the Incarnation: As to the Child who shall be born, "the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Thus the forerunner of the Lord proclaimed: "The kingdom of heaven hath come near at hand." Thus the Lord Himself presently made proclamation of Himself: "The appointed time hath been filled up, and the kingdom of God hath come near." * And this was not the language of those who were, as we may say, building upon the old and carrying on the phrases of the former dispensation into that which was opening before men. St. Paul, after his ministry was well advanced, described it to the elders of Ephesus, distinctly a Greek city, by saying that he had gone among them "preaching the kingdom"; and later yet he wrote to the Christians at Colossæ, another Greek city of the province of Asia, that God had "delivered His people

* Luke i. 33; Matthew iii. 2; Mark i. 15.

from the power of darkness and translated them into the kingdom of His Son." * The Church from the first, with clear reference to the visions of the Old Testament, yet with strong emphasis upon a contrast between that which belonged to the order of the world and that which came from God and belonged exclusively to Him, was and was to be a kingdom, a universal kingdom, the empire of the ages. The word, which literally (as I have noted) is represented by 'kingdom,' means far more than one among the many kingdoms, some petty and some important, of which we read in these latter days. The Greeks used *βασιλεία* as representing the supreme power of the Roman Emperor, while 'Imperator' was in early Christian times an honorary term of military distinction: an apostle wrote of the *βασιλεύς* as supreme, the historian of the apostles gives the Emperor the courtesy title of *Σεβαστός*, 'Augustus.' † We can hardly speak of the Empire of God, without seeming to bring in the idea of arbitrary power; and the phrase Kingdom of God, to which we probably must hold, seems rather to have lost the significance which it had on the lips of those who first used it in the Christian sense. It betokens absolute sovereignty, but with that moral quality which bars all that is arbitrary;

* Acts xx. 25; Colossians i. 13.
† I. Peter ii. 13; Acts xxv. 25.

it is not in our American sense the "Republic of God," but there enters into it our conception of the Commonwealth of God; in one way it takes its place with the imperfect empires of old, while it leads to the perfection of that glorious City which needs no sanctuary and no palace, because the Lord God all-sovereign is its sanctuary and its royal abode, and with Him the Lamb victorious as priest and king for a people itself priestly and royal—*Gloriosissima Dei Civitas.*

II

1. For this Kingdom, as we have already noted, a preparation was made and a foundation laid in the Jewish election. In this election, Christ the Incarnate Son of God stood, and this it was His purpose and design to fulfil. A study of the words which were used to describe that election, and which passed over into the phraseology of the Christian organization, will help us to see the closeness and the meaning of the connection of the new with that which was passing away. The words, it needs not be said, were Hebrew words; but they were applied to the Church in Greek words which had already a more or less distinct connotation of their own; and translated into our tongue at a much later day, they have brought to us a nomenclature which partly is interpretative and partly calls for interpretation. We may say, in our

English vocabulary, that the Church of God received from the Jewish election that it should be God's calling, God's flock, and God's people. As to the word Church itself, it so exactly represents to any one who knows Greek or Latin the word ἐκκλησία, *ecclesia*, and it borrows so many of its adjectives from these New Testament words, that it requires an effort to remind ourselves that it is but a substitute for them and has by derivation an utterly different meaning from theirs. 'Church,' 'kyriak,' is indeed a Greek word in its origin; but it means 'that which belongs to the Lord,' and it was the name of the building in which Christians assembled for worship before it was applied to the company or body of men who assembled in it; only after our ancestors became Christians did they know of the one Church, the united body of those who worshipped in the Churches. But *ecclesia* represented quite distinctly, as even its sound recalled, the gathered assembly of old; each *ecclesia* was the company of men who were bidden to come for a special purpose to a designated place of meeting. It had in Greek a well-established meaning before it passed into the translation of the Old Testament and long before it was taken into the vocabulary of Christianity. It meant in the republics of Greece, especially Athens, and in the so-called free cities of the Roman world, such as was Ephesus, the called

assembly of the whole body of citizens, bidden to come together for some public duty, generally to hear and to determine on some course of action. The preposition ἐκ in the word has nothing to do, I am sure, with the choice of part of the men in Athens or Ephesus, those namely who were citizens as by a kind of arbitrary election, while others were practically bidden to stay at home; those who were not called were the sojourners and the slaves, and no man belonging to either of these classes would have imagined that he was either called to attend in the agora or the theatre or told to stay without; it was a call to all who were really men, citizens and voters, a universal call. One wonders whether to-day those who speak Greek or any of the Romance languages which are our modern Latin, have a different thought, consciously or sub-consciously, in their minds when in one form or another they say *ecclesia*, from that which the Englishman or the Scotchman or the German has when he says 'Church' or 'kirk' or 'kirche.' Ask yourselves sometimes whether 'ecclesia' or 'church,' 'assembly' or 'building,' comes first to your mind when the subject of these Lectures strikes your eyes or your ears; whether they are two words of different meaning which by habit or by effort of thought we make practically synonymous, or whether each is a proper noun designating something which you well know without

defining it. For our present purpose, we shall try to remember that 'Church' represents to us 'ecclesia' and signifies the 'called' of God. It is superfluous to add that this is the word commonly used in the New Testament for the body of men of which we are speaking.

Fairly common in the Hebrew, but often applied to other companies than those of God's people, is a word properly meaning a company assembled by appointment or acting concertedly; it has for its Greek equivalent συναγωγή and in English is represented by 'flock.' But in the period between the Old Testament and the New 'synagogue' had come to mean a place in which a local congregation could assemble for prayer and instruction, in no way a substitute for the one Temple, but in a sense a "house of God in the land." Of this kind were all the synagogues of which we read in the Gospels and the Acts; once only, and that in the Epistle of the Bishop of Jerusalem, the "Wisdom of James the Just," is a Christian place of assembly called a synagogue.* Yet the thought of the Hebrew word for which this stood passed over into the Christian Church; and, doubtless from memories of the words of psalmists and prophets and of the Lord Himself, the Church was called the flock of God.

But perhaps more specially notable is the use

* James ii. 2.

of the word λαός, 'people' or 'folk,' for the Church of God in type and fulfilment. The Hebrew word, I venture to think, grew rather slowly into a theocratic sense; but there is a clear distinction between the singular and the plural of the noun, the people of God and the peoples of the world, and still more between the word itself and the word which we render 'nations' or 'gentiles.' In the Greek λαός is a word of honor and dignity quite beyond that which appears in ἔθνος; the latter is rather divisive, and is read often in the plural, while the former is like a proper noun and by reason of its special application stands oftenest in the singular number. It has a closely human application to the men of God's calling and of His pasture as they stand in a personal relation to Him; they are His people, of His own possession, nay, of His own household. All these titles belong to the Christian Church, as it is the calling, the flock, the folk of Him whose name it bears.

2. This the Church claims for herself. And as in her life she proves or fails to prove this claim, her work stands or falls. Her foundation, speaking externally, was that which was established and proved and settled of old. By a calling—in the biblical sense of the word, an election—by a gathering together, by the fra-

ming of a common life, there was ready for the Church a foundation, a history, a cause of action. Neglect and failure had shaken the foundation, marred the history, turned the lofty ambition into discouragement; the condition of the Jewish Church and Commonwealth when the Son of God came to claim it for the beginning of His Church was far different from its heaven-revealed ideal, the pattern shown its great lawgiver in the mount, far different from that for which the earlier prophets had hoped and which the eyes of the later prophets saw in vision. Yet the wisdom with which the holy house had been builded, the understanding by which it had been established, the knowledge which had filled its hidden chambers with precious things, had not been spent in vain. Aspiration for worship, preparedness for truth, consecration for duty—these had never been utterly despised or neglected; and perhaps—if one may venture to measure great things to which external tests may not be applied—perhaps there was the more of all these because they were held by the few who really cared for them and cherished them. The foundation perhaps was buried, that it might support the great structure that should rise upon it.

3. But the Church not only grew from the election of old; it has not its foundation in

Judaism alone. Its life—for we must mix our metaphors as St. Paul did, and speak of a growing building and a rooted foundation—its life came also from the ancient covenant, and in its very origin it was a Catholic Church. The nations, as well as the people, had been preparing for it; Babylon and Egypt, Persia and Greece, Roman and Parthian had all unconsciously shaped the world's life, opened the world's sores, lifted the world's hopes, that the Son of God become Man might satisfy the world's needs and fulfil the world's possibilities of good. The Church has always proclaimed, from the moment when she entered into her consciousness of life and power, that it was for her to take up and confirm the universal covenant of old; and the apostles, preaching this truth, declared the unity of mankind in Christ and for Christ. Christ as the Head of the Church, the Church as the body of Christ, went back past the parenthesis of the law; and now, this having served its purpose of explanation, the oracle of God was heard again speaking to all men, revealing to them all truth that could be taught, calling them to lofty acts of worship and therewith to the obedience of bravery and of patience. It is the Church's work "to illumine for all men what is the dispensation of the mystery which hath been from the ages hidden in the God who created the universe."

III

1. The narrative of the Gospels belongs in a way to the preparation for the Church and in a way to its establishment; it tells of the gathering and the preliminary fashioning of substance yet being imperfect and of the fitting of life which could be bestowed upon it. The book of the Acts of the Apostles contains the history of the birth of the Church and of its establishment first as the heir of the election and then as continuing and even expanding the covenant. Both in the Gospels and in the Acts the story is told very simply and with little argument or explanation. The evangelists recorded the words and the acts of a Person, of whose essential divinity and perfect humanity they were persuaded; and they did not need often to call attention to the fact that what was said and done in the life of ministry and of suffering and in the final victory was beyond the range of the wonted power and experience of men. They knew Christ and believed in Christ, and they were writing for those who had been taught to know Him and believe in Him; and they wrote in a natural way of what they were assured was natural for Him, not as later critics might decide that they ought to have written with a view to questions which unbelieving ingenuity might devise. So in the early chapters of the Acts, and to

some extent throughout the book, we have the record of very remarkable events as told by those who took part in them and knew them to be remarkable and yet were persuaded that they were natural and to be expected under the circumstances in which they took place. The Gospels tell us and then assume that the Son of God has come into the world; the book of the Acts tells us and then assumes that the Spirit of God has been bestowed upon the Church. It was in accord with the nature of the Incarnate Son that His life among men should be above men; it was in accord with the nature of the Spirit sent from on high, the Spirit of the œconomy, that His life in the Church should bestow and exercise and call forth powers such as had not been seen before. So it had always been; nothing could be simpler and at the same time more incomprehensible than the narrative of the creation with which the Bible opens; and with scarce an exception the miracles of the Old Testament are, as one has said, natural miracles and not miracles of magic. In the New Testament nothing is more really natural, very simple and without any suggestion of marvel or of wonder, than St. John's record of the events of the Resurrection morning; he wrote it, doubtless, long after it occurred, when he had thought out its simplicity and its necessity; and its very quietness has a power of persuasion or of con-

firmation which we specially feel when the Easter Gospel is read. But perhaps the most powerful illustration, because it has to do with the two-fold beginning of the new order, is to be seen in the writings of St. Luke. At the beginning of his Gospel he tells us of the coming of the Son in the Incarnation; and at the beginning of the Acts he tells us of the coming of the Spirit in what we may call the Inspiration. The Gospel narrative, cast in the model of the older Scriptures, first told in Hebrew with Hebrew hymns and all interestingly suggestive of the Mother's thought and voice, does not overcome us with wonder, but rather leads us with the Mother to keep all these things and ponder them in our hearts; these great acts, "done in the silence of God," and affecting His great universe, are told almost silently lest their power should be weakened by an attempt at interpretation or a call to wonder. The Incarnation was marked by a new gift of prophecy; but the music of the Benedictus and the Magnificat was that of worship so profound that it must be simply rehearsed and quietly offered. The Inspiration was marked by a new gift of life, and it showed itself indeed at first in an outburst of ecstatic utterance with strange sounds and acts; but these were presently declared to be exactly what was to have been expected, and they led to the life of normal enthusiasm and quiet use of the Spirit's power

which belongs to an inspired Church. "To have a right judgment in all things and evermore to rejoice in the Spirit's holy comfort," that is to say, to be happy in having His strength—this it is to which Pentecost led, the key to the record of the history which followed. The foundation was on lines perfectly natural, because they were directed by a divine necessity.

2. In the power of the Spirit thus given and thus working, St. Peter and the rest of the first-called apostles, and presently St. Paul and those who with him extended the Apostolic college, carried on the work of the establishment and the furnishing of the Church. They expected much, and much was expected of them; for they were conscious of the bestowal of power, and those among whom and for whom they worked were persuaded that they had the power of the Spirit's gifts and that they could bestow that power by the gift of the Spirit. Their authority came from that which they knew of the Lord's teaching about Himself and from His life made perfect from Himself through suffering and victory. As I have suggested before, we can gather from the record of their acts the substance and sometimes the details of the exposition of the older Scriptures as the Lord had opened them to the understandings of the disciples in the great forty days, the mean-

ing of the suffering and the glory and how each had its plan in the scheme of man's redemption. Two verses of the Psalms, we may be well assured, He expounded to them, and again and again the early preachers and those who followed dwelt on their meaning: "Thou wilt not leave My soul in hell, in the world of the dead"; * this taught the power of that holy life, so holy and so strong that, though brought into contact with death and for a moment yielding to it, it must overcome it; that the Incarnate one, even though He died, did still live, and that with a life which must of very necessity be manifested: and "Sit Thou on My right hand, until I make thine enemies Thy footstool"; † this "oracle of Jahweh to Adonai" was shown to be a prophecy of the Ascension and the Session and the Return, as the Church soon began to rehearse them in her Creed. Before the Resurrection these passages and others like them had but a vague meaning, and could serve only by way of suggestion, not as texts for great arguments of conviction; the Lord living in His new life could in that life show the significance and the meaning of the present truths which they then expressed. Moreover, the great power of the Spirit, which could not appear—which could

* Psalm xvi. 8-11; Acts ii. 25-28, xiii. 35.

† Psalm cx. 1; Acts ii. 34, 35; I. Corinthians xv. 25; Ephesians i. 20; Colossians iii. 1; Hebrews i. 3, 13.

not be—until He should be sent by the ascended Christ, working in its pristine vigor, teaching all things, bringing to remembrance all that had been said in parables and explaining it, leading along the way in all truth—that power, so far surpassing all that had been shown in the time of preparation of which the Gospels speak, was moving the minds and hearts and souls of those to whom He had been given, and the Church was seen to be furnished with wondrous energy which was manifested in wondrous ways. The early Christians knew not the manner of its coming or of its operation, and for the more part they were not curious to search into it; only they knew it, they yielded themselves to it, they accepted it, it made them new men, and with the breath of a new life they were carried on by it, they spake with tongues and prophesied, they manifested wisdom and understanding, counsel and ghostly strength, knowledge and true godliness; while all was tempered and directed by God's holy fear. The new age proved itself to be the dispensation of the Spirit.

3. The proof, then, was in the very naturalness of all this which was so new and wonderful. As the proof of the Resurrection-life lay in the fact that the Lord was alive and was doing the deeds of life, so the proof of the Church's life did not submit itself to argument or demon-

stration, but was shown by the fact that the Church was alive. This life of the Lord and of His Church, each (as we shall later see) complementing the other because neither can be complete in itself, is shown to us in its operation, historically, theologically, practically, teleologically, in the book of the Acts, in the Apostolic Epistles, and in the Apocalypse. They do not know the living Christ, the Christ of the Church, with her worship and her theology, the Christ for whose return the Church is preparing and in whose return alone the Church and the world can find perfection, who do not read beyond the Gospels, even though the Gospels tell of the great victory and the entrance into glory. To know Christ aright we must know Him as revealed by the Spirit in the Church; and the record of that revealing is in those early monuments of faith and knowledge, of hope and experience, of lessons of duty to be practised in love, which the Church has preserved in the records and the letters and the visions of men who stood close to the beginnings but had the inspiration of the future; a record transmitted to a new generation through many witnesses, that they might commit it to faithful men who should be able to teach others also. The Church was furnished with the truth, and was made keeper and witness of that truth.

IV

If we are asked to classify, in a practical way and with some reference to our present needs, the gifts which the Spirit bestowed upon the Church and which still remain with her, for her inward growth and for her duty of service, I should bring them under the three heads of Continuity and Adaptability and Experience.

1. She has and she must hold and prize that continuity which is a sure mark of all life. It is the historical continuity of a kingdom, the vital continuity of a body. Far more than a legal immortality, though even this is not a fiction—I may be pardoned the paradox, but legal fictions are not fictitious, any more than parables are fictitious—not at all an immortality such as might be thought to come from a guarantee against corruption, it is a great and enduring and necessary fact. It is a continuity tested in many ways as any life may be tested; yet not proved by satisfying the tests that may be applied or by its reactions when stimulated from without, but manifested as life by doing the acts of life. A living body experiences changes of nearly every sort, except that of its vitality; and we are puzzled sometimes by those who question its identity, as some of the ancients questioned the identity of the good ship Argo, so often in the

course of centuries had her parts been repaired and replaced; but our conviction of fact overcomes what we call our logic, and we know that the continuity of life carries with it the assurance of the identity of mind and even of body. There is a life which can be traced, a life inexplicable in the cause and the manner and often the purpose of its variations, but for that reason (we may venture to say) all the more real. Not corporeal, but corporate in this life, it is the action of a real body which has not called a soul into itself, but is always in process of making by the action of its soul. In organization and in action, because in Spirit and in life, the Church has continuity.

2. But because hers is the continuity of a life, the Church has adaptability—an attribute or power, failing which the life is impaired and may be in danger of coming to an end. As the principles of a national life stand all the more strongly because their application is accommodated to the changes in times and usages and men's manners, as the consistency of a character proves itself more certainly and more profitably when it encounters a new difficulty or is challenged by an unexpected crisis, as the real world, as well that of grace as that of providence or of nature, has no uniformity of expression or of demand, so the life of the Church shows the mani-

fold wisdom of the Spirit by its adaptability, its personal adaptability which at one time or another affects it in everything except the principle of its life. Thus the Church has remained visible in spite of the working of the powers of destruction which have set themselves in array against her; she has lost none of her attributes in spite of sin and division and narrowness and the temptation to novelty; she has the same personality, never utterly losing any power or laying down any authority or shirking any responsibility or forgetting her call to service with great humility; thus she has ever affected the world, while yet in her own true self the world has not affected her for harm. We often dread to concede to the Church, as a body or in some part of its action, this really divine and most necessary gift of adaptability; rather we should cherish it and realize its value as a true mark of the operation of the Spirit.

3. This in a way shows the power that comes from the experience which, led by the Spirit, the Church gains and is taught to use. Out of this experience comes largely her ability to influence, and on her ability to influence depends her usefulness in the world of man. Continuity alone, as that of a Medo-Persian law, could give no real experience; exaggerated adaptability, s that of a Lesbian rule, could give no worthy

or helpful experience; continuity quickened by adaptation, adaptability controlled by continuance, these acting together give the power of corporate action in the use of experience, the practical carrying out of the lessons taught by life and learned from life. The Spirit in the Church both directs and attracts. And, if I mistake not, this is the real appeal of the *via media*, a phrase too apt to move a smile or to rouse a spirit of contempt. Ludicrous and contemptible is a middle path which is chosen to avoid making a decision or to shirk responsibility or to give a meaningless but highsounding name. But to keep to a path carefully laid out as leading to the desired end of a journey, to tread it with the persistency of a pilgrim in spite of attractions on the right hand and on the left, to keep in the middle path, not because it is in the middle, but because it is the path from which none but a foolish wayfarer would stray, this is to act wisely, to be rightly influenced and rightly to use experience. An application of this can be readily made to matters of worship, of teaching, and of obedience; in each there is a tendency to the rigidity of unvarying usage, and in each a tendency to seek adaptation to any passing phase of thought or imaginary need; the true balance is found when the Spirit teaches the lesson of experience. For so, to revert to the words which I read as my text, we may see how they

who were the first to hope in Christ lead us to praise that glory, that "manifestation of excellence," which is still manifested in the living body as it shows its diverse duties, powers and duties harmonized in experience, the gifts of the Spirit establishing and furnishing the body for the divine manifoldness of life.

V

It remains in this lecture that we look, though it must be briefly, at the titles which the Creeds give to the Church, as they help us to understand how it is that she is furnished for her own perfection and her service to mankind.

1. These titles of Unity, Sanctity, Catholicity, Apostolicity, though confessedly necessary for the description of the Church in every age, yet in the fulness of their meaning belong to the Church in the perfection to which it has not yet attained. It may be affirmed indeed that in the earliest days of its history, when first the power of the Spirit was working in that little company which was joined with the Apostles through faith in Christ, the Church was ideally perfect; it was one and holy, catholic and apostolic. But while we readily grant the application of the first two adjectives, for they have a sort of negative reality, we should hesitate to use the other two at all strictly inasmuch as they con-

note attributes which speak of experience and growth. There is a true unity in that which has never been assailed by powers that lead to selfishness and division; and we may call that character holy which has the beauty of unassailed purity; and thus, as with the relative perfectness of childhood, the Church began as one and holy, its very innocence having in it the foundation of virtue. But catholicity and apostolicity —these, though included in the design of the Christian body, must be attained. To be fitted for all men in all places and at all times; to be the receptacle and the accredited messenger of all truth; to invite to itself and to find a use for the possibilities of every people and of each individual; this calls for training and the use of experience. And to do the work of apostles, to be ready to be sent and to go furnished for ambassage, to perfect and continue an organization adapting it to varying needs, this belongs not to any nature however good at its beginning; it is for those who by reason of use have their powers and aptitudes exercised to discern and to act with judgment. Of all four of these titles the reality and necessity consists in the fact that they are ideals; unity and holiness as marks of character and power must come from experience, and catholicity and apostolicity must be attained by the effort for the brave and patient carrying out of a principle. They all

belong to a living Church which is growing up in them and to them. It is easy to say, as we must in honesty say, that practically there has never been a time when the Church could be described by the four terms which we apply to it when we repeat the Creeds; and we cannot but grieve that "appearances are against us" when we make the affirmation of our faith. But we should be speaking in opposition to our convictions if we denied any one of these titles as real, as possible, as attainable, as affirming a real possession and declaring a definite duty of the Church. And when the foes of the Church bring against it and against its members the charge that in the body and in individuals there is a failure to reach that which is professed, they do at least bear witness to the loftiness and purity of the profession, and to the fact that the Church does not despair of herself or of her members or of mankind.

2. Thus in our Creeds we affirm the Church's principles and ideals and confident hope for herself. If she cannot show numerical unity, she can at least declare that integrally she is and must be one; and she can declare that in the unity of the object of her worship, in the absolute agreement in the great doctrines which have to deal with the Godhead, the Incarnation of the Son, the life of the Spirit shown in the visible

Church, in the consent as to the existence of means of grace and the duty of using them, and as to the obligation of the moral law, there is a unity which has more real power than have all the divisive forces which have wrought and still work such havoc and shame. If the history of the Church and of the world which the Church ought to direct is everywhere marred by sin, and even if (as some sober writers have said) the sins of Christians are more grievous than those of the heathen in past ages and in our own time, yet the Church is working for holiness and is a holy body, even as any of our universities is a learned body though it contains many unlearned men and some with very inadequate ideas of what learning really is; there is the holiness of dedication, of choice, of influence, the holiness of separation from evil, abhorrence of it, drawing back from it, the holiness of every effort for virtue and godliness of living, the holiness which must be fostered by every approach of the Holy Spirit to man and by every desire of man to seek that Holy Spirit's protection and inspiration. If the teaching of the Church is narrowed by some who insist that none shall see those aspects of truth which are not within the direct range of their eyes, and her extension is hindered by those who would convert men to their own national or individual traits and habits before pointing them to the Redeemer of all,

and the very name of Catholic is used by some in an exclusive sense, yet the great range of the truths of Christianity, their fundamental harmony, their manifold application, all the proofs that the soul of man is naturally Christian and Churchly, teach us not to despair of catholicity. And again, though many of those who call themselves Christians fail to follow the steps of the apostles and some make little of the importance of holding to the apostles' organization, still the Church as a whole does accept the obligation of the apostles' teaching, does believe that she is sent with a message and a commission which has been handed down to her and which she must transmit to those who come after; and there are few who do not believe that there is a commissioned ministry from whose lips they expect to hear authorized lessons of truth and from whose hands they believe that they receive assured pledges of grace. In short, if in the world there is any power which works for unity beyond all other powers, any inspiration for holiness which stands forth pre-eminent above all others, any generosity of teaching and power of application which is specially fitted to deal with all truth and to bring a message to all men, any enduring organization which is a guarantee of continuity and a witness of authority, it is to be found in each case in the Church of Christ; the Church is endowed with unity and sanc-

tity and catholicity and apostolicity and is pledged to them; whenever they are wanted they can be found in her, and from her endowment they can be drawn for all of man's spiritual needs.

3. As members of the Church we make these declarations as to her inherent character and the gifts which she can bestow. But when we stop to think of what they mean and what there is in the great body of Christians and in ourselves as believers correspondent to them, we are filled with shame. We are keeping the Church from being in her fulness what she is by dedication and in possibility; we have not in us, as we ought to have, those qualities which we recognize as forming her ideal. Yet there is another side to all this, for the words are after all words of inspiration and of courage. If we really believe, as we say day by day that we do believe, that the Church of which we are members, established for our benefit, bringing to us the life of God, furnished with heavenly endowments, has these great attributes, these powers of a coming age, and if we are sure, as sure we must be through our belief in God, that they shall prevail in the world to which the Church and we in the Church must minister; then there is a mighty force which can move us and the world into harmony with the divine plan; then we, so far in time and

place separated from those who were the first to hope in Christ, shall like them be to the praise of the glory of Almighty God; and when His glory shall in us be revealed, we shall be glad also with exceeding joy.

Lecture III

CONSTITUTION AND ORDERING

Ephesians i. 22, 23.

τῇ ἐκκλησίᾳ, ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

"[Head over the universe] for the Church, seeing that it is His body, the completion of Him Who is approaching completion universally in the universe."

As we enter on the special study of the Constitution and Ordering of the Church, we must recall that the Church is represented in the New Testament under the three-fold figure of a kingdom, a body, and a building, these three figures being sometimes kept distinct and sometimes treated as complementary or supplementary. Each, I think we may say, implies purpose and ordering and progress; perhaps the idea of design rather inheres in our thought of a kingdom, while the orderly arrangement of parts belongs more particularly to the body, and progress is better illustrated by the erection of a building. The study of each of these metaphors will help us in the inquiry which this evening we have before us.

I

1. Reminding ourselves that in the New Testament the word 'Kingdom' has rather the dignity and the exclusiveness of our word 'Empire,' we are met at the outset with the question whether the kingdom of heaven or of God or of Christ means the 'reign' or the 'realm' of heaven or of God or of Christ. Does it refer, that is to say, to the act of ruling or to the sphere in which the rule is exercised? Are we declaring more distinctly that heaven or God or Christ is a king or that there is a kingdom in which heaven or God or Christ rules? Substitute 'empire' for 'kingdom,' and we are led at once to what I believe is the right answer. Our topic, as that of the forerunner and of the Lord and of His apostles, is the realm in which (or over which) there is a divine and rightful king; and we are strengthened in this definition of the term by considering that the phrases 'body of Christ,' 'house of God,' have to do with something of which He is the head, something in which He dwells.

Our study is further simplified if we accept the conclusion on which scholars seem to be well in agreement, that 'the kingdom of heaven' means exactly the same as 'the kingdom of God.' The pious Jew who would not venture to pronounce the proper name of his God, but

substituted for it a word which we translate literally by 'Lord,' was not willing to use too freely the word 'God' itself; and for 'God' he was wont to substitute the word 'heaven,' as being God's abode and suggesting Him who dwells therein. (A like change, we may note, is often made by actors and readers, in the plays of Shakespeare and other writers of his time who used sacred names much more freely than we are willing to do.) 'The kingdom of heaven,' we may thus say, means 'the kingdom of God.' But does 'the kingdom of Christ' in the usage of New Testament writers mean the same as 'the kingdom of God'? and is either of the phrases, or are both of them, intended to describe the Church? There is a difference, in thought at least, between the Church of Christ and the Church of God; the former would seem to denote more clearly the present, as we say actual, Church, and the latter the Church as it is to be, or (as we might call it) the ideal Church. Can we make this distinction in the double use of the word 'kingdom'? Not always, I am sure; and we must remember that St. Paul once speaks of the "kingdom of Christ and God." * But in more careful phrase, when speaking theologically, the same apostle looks forward, after the resurrection of Christ as the first-fruits and that of them that are Christ's at His appearing,

* Ephesians v. 5; τοῦ χριστοῦ καὶ θεοῦ.

and sees in the far future "the end" when, having brought to nought all adverse powers, "He shall deliver the kingdom to the God and Father." * There is evidently in his mind an end of the mediatorial kingdom as such, even though the Son of God is to be ever the Mediator; the kingdom of Christ is to become, or to be merged in, or to find its new place in the kingdom of God. Perhaps the closing visions of the Apocalypse do not pierce as far into the future as do those which inspired the opening of the epistle to the Ephesians; but in them we see a kingdom of God greater than the city which is the Church. And therefore I cannot doubt that we are using scriptural language accurately when we call the Church of this dispensation the kingdom of Christ but reserve the term kingdom of God for that which is awaiting its full revelation in another age. Be this as it may, we should all confess that the Kingdom of God is not yet fully manifested, and that in the Church there is but a partial or preliminary manifestation of the kingdom. And here I may recall what was said in an earlier lecture on the distinction between the universal covenant and the later election, within the covenant indeed but in important ways differing from it. The Incarnation renewed and confirmed the original covenant, its action including all mankind and its

* I. Corinthians xv. 24.

benefits extending potentially to all; the Church first succeeded to the special election and in a way started from it; but it extended the lines of the election and presently opened its doors to those of every nation who should hear and accept its call. The Church, that is to say, is a covenant-election, universal in scope, and preparing for the fulfilment of a universal covenant. It may be that the meaning of all this, not fully revealed and not fully to be understood as yet, will be made clearer for us as we pass on.

2. Into the Church as an organization there came at a very early day the tradition of the Jewish synagogue and the influence of Roman law, the principles of a theocracy and those of a commonwealth. The Jewish tradition was of a renewed election; but the influence of a world-thought had entered into it, proselytes were by what we should call naturalization admitted into the nation and thus into the company of the elect; and before Christ came there was also a large body of men who feared God and in that fear wrought righteousness, "devout men out of every nation under heaven," * who were closely connected with the election and formed the nucleus of a kingdom. The Roman world had a central government, with its colonies and

* Acts ii. 5.

dependencies and subject nations. The colonies were not like those of Greece, daughter states which had drawn their life from mother cities but had now their own households and were politically independent; they—the Roman colonies—were outposts of citizens on the borders of the empire, whose home and political rights were in the imperial city. St. Paul was a visitor in a free city when he was at Ephesus; but he was a Roman citizen when he was at Philippi, with the same rights which he had at Rome and under the same duty and privilege of demanding and exercising them. And it was from the colony that he drew the lofty exhortation to a Christian citizen's duty: "our home-city, ἡμῶν τὸ πολίτευμα, is in heaven." * The Church entered into this preparation of the law and progress of the world-empire, as she took for her own the use of Roman roads and of the Greek language in its practically universal form, while she entered into the good results of the theocratic teaching of the Hebrew people. And this was a step, and more than a step, towards making the kingdom of the world to be the kingdom of our Lord and of His Christ.

3. Of this kingdom of the Church the Incarnate Lord is King. The nature of His rule had been declared by holy men of old, who told of a reign of righteousness and holiness and love.

* Acts xvi. 37; Philippians iii. 20.

It had the authority of the first-born, for was He not the head of mankind as being the First-born among many brethren? and is He not, because of this, for each of us the next of kin to represent our needs and maintain our cause? He is our guide and our shepherd, for a true shepherd is a real king, and *Dominus regit me* rightly represents "The Lord is my shepherd." He is the gentle guide and master, who has a boundless influence because He is among us as He that serveth. He is the example and inspiration of all the beatitudes and of none more strikingly than of that which has place in the Old Testament as in the New, "Blessed are the meek, for they shall inherit the land." * His followers, as well in His kindly rule as in the authority of His influence, are those who fulfil a ministry the very beauty and simplicity of which enforces the following of His character. And His subjects, His folk, His followers, are by rights all men; ultimately He will call all men to His obedience, as He seeks to call all men now; are we not almost bold enough to say that at the last all shall be His glad and willing subjects? "The Lord shall be King over all the earth; in that day shall the Lord be one, and His Name one"; "Every tongue shall confess that Jesus Christ is Lord." †

* Psalm xxxvii. 11; Matthew v. 5.
† Zechariah xiv. 9; Philippians ii. 11.

II

1. But in the word 'kingdom' there is not implied everything which belongs to the relation between Christ and His Church. We cannot keep it from having an external and partly mechanical suggestion; it is after all a word of division. We find for it a complement, at least partial, in the phrase the Body of Christ. This use of the word did not originate indeed with any of the New Testament writers; but we certainly owe its distinct and full application to St. Paul. It is so constantly on our lips to-day and is applied to so many organizations or combinations of men for all sorts of work and pleasure, that it requires an effort for us to think how its first Christian use affected the minds of those who heard it. The thought must have grown in the apostle's soul; but its utterance had a wonderful power. Every one knew that a human being has a body; every believer knew that Jesus Christ lived in a body, that that body was put to death, and that it belonged to faith in Him to confess that as the risen one He possesses a body and is perfect Man. Believers in Christ, moreover, believed and were sure that there existed a Church of living men, each and all deriving spiritual life from Him. But to be told that this Church was really and truly Christ's Body to which He

stood in the relation of Head, this was a stupendous and startling declaration. How could an organization of men be a body? How could it be the body of even a glorified man? When St. Paul wrote to the Corinthians, in declaring this truth he assumed it; and from it thus assumed he drew lessons which were needed in the distracted Church of Corinth and emphasized principles which are of unending application. When not many years later he wrote the epistles of the first captivity, he had meditated on this so great truth and knew somewhat more of the mystery of its declaration and its application. He knew now that Christ the glorified is the Head over all things to the Church.

2. Thus he has taught us, not only that the Church belongs to Christ, but that it is His Body, necessary for His completion, as really as He is necessary for its completion. It is less than this, though by no means a little matter, to say that the glorified Christ is revealed in and by the Church; and it is one function of a body that it shall make the person known and that the person may act by its means. The body without the spirit is dead; the spirit without the body is, in the present order of things, greatly limited in its expression; but the body of man is not needed for the spirit's life, as is evident from many well-known facts. The In-

carnate Son of God, the Man Christ Jesus, so we are taught, is not complete without His Body, the Church; He is completed or rather to be completed by it.

This points to a part or aspect of truth which it is hard to state without seeming to deny other truth, namely, that there is a progress in the Incarnation dependent upon the progress in the human nature which the Son of God assumed. Its fulness is the union of perfect God with perfect man. The perfectness of the Godhead is absolute; but manhood is not perfect until, in a real human way yet apart from sin, it has passed through the stages of childhood and youth and opening manhood, having been at each tried by the trial peculiar to it. Nay, we see that even manhood is not in itself perfect; the Son of God must pass through the experiences of a fallen race—for such He came to redeem—must meet death and overcome it and in the glory of victory must return to the Father. He that ascended is the same Person who came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary; but He has carried to the right hand of the Father that humanity which He took, perfected by growth and trial and the varied experiences of life and by passing through death, marvellously enriched, and in His relation to God—for we must not omit this—with a power of intercession great above all that

we can ask or think. But His humanity, so we are learning, was not perfect even at the ascension and the session. His Body must be more than that in which He lived and suffered, died and rose again; His Body must be the living company of those who through His Spirit believe in Him and are inspired by His life; His Body must be the Church, the company of all the elect. When, ascending up on high, He gave His great gift to men in the marvellous beginning of the outpouring of the Spirit, His Church was born, its body men, its life the Holy Ghost. And now through the ages that body has had the experiences of childhood and youth and vigorous age—yes, and sometimes of an apparent decrepitude—and those not without sin, delaying the growth and weakening the power and hindering the progress towards perfection. But this experience has been and is necessary that the Lord's Body shall reach its perfection, shall come to a full-grown man, even to the measure of the stature of the fulness to which the Lord Himself has already attained. In this I think that we can in part see what is meant by the Lord's 'expecting,' by the necessity that He the Incarnate Son shall sit as King until He has put all enemies under His feet. And as He waits, the Church waits for her perfection, till every part and member being fully grown and furnished, the Incarnation shall be accomplished

in a perfect mystical body, and the Lord with His whole elect body completely furnished and co-operant shall be prepared to give to it its share with Himself in the new covenant in which all things shall be made His and fulfil His great purpose.

3. In the light of what has been said and suggested we may look at our text; a very literal translation will be awkward, but it will help us to find its meaning. And let me say that I have no doubt that the present participle πληρουμένου is either passive or a true middle. "God," St. Paul tells us, "set the risen and ascended Christ as Head over the universe for the Church; the Church, I say, seeing that it is His body, the completion of Him who is approaching completeness universally in the universe"; or we may paraphase a little with a recent commentator, and say, "who is moving towards a completeness absolute and all-inclusive." Christ, glorified in His own humanity, still needs completion; and His completion depends on the completion and perfectness of His Church, in which He is moving on to that perfectness of Himself which cannot otherwise be attained. In the light of these words read the history of the Church; in their light study its present condition; inquire into its aims and its designs; ask as to the loftiness of its worship,

the holiness and thoroughness of its revelations, the clearness of its teaching of duty; weigh in the scales of God's purposes the wishes and hopes which are leading the Church in a great part of her activity; compare that which we see or know or infer as to the desires of the members of the Church for her progress with the Lord's great desire for her spiritual perfection and her fitness for yet greater growth and greater aptitudes; and say if we do as yet much better understand the ascended Lord than they understood Him among whom He walked in Galilee or in Judæa. But again see how the lofty ideal, often unexpressed and sometimes but partially understood, is transfiguring the lives of those who worship because they believe and who know the Incarnate Son as the Lord of their lives; whose hope is in His presence and in whom His body is approaching its perfection; and thank God for the life thus manifested and thus leading to the absolute completeness that shall be in His Son.

III

1. But we must not forget that another metaphor under which the Church is sometimes described is that of a building. "Ye are," says the Apostle in this very writing, the thought of which we are seeking in some wise to follow, "built up upon the foundation of apostles and

prophets"; and presently he turns the figure from words descriptive of citizenship and of membership in a household to words that tell of a growing edifice; "ye are in process of building together into an habitation of God." * Also in another epistle, confusing his metaphors as it would seem by intention, he bids Christians to make sure that they have been rooted as a tree and are in process of being built up as an edifice in Christ. The temple grew in its erection, that it might be the home of the God to Whom men felt that their worship was due; the tree grows from that which its roots and its leaves take from the earth and the air; it needs to be firmly and wisely rooted that it may keep its place, and its leaves and its fruit are for pleasure and for sustenance. It teaches us the value and the necessity of that natural growth in which the earth bringeth forth fruit of herself; and bids us trust Him Who though others plant and water yet Himself alone giveth the increase.

2. But in the erection of a building beams and stones are brought and made ready for their position; sometimes, as in Solomon's temple, each being squared and cut to measure, so that it needs only to be lifted up and set in the destined place, and sometimes the rough material being hewed and cut on the site and with blows fitted

* Ephesians ii. 20, 22.

into correspondence with what has been already built. It needs this other metaphor to fill out that of the kingdom and that of the body; for in it we are bidden to see that Christ accepts for His Church that which men may bring to it; whether its value be in itself great or little, yet if given to Him is it acceptable. Even hay and stubble may be of some use, perhaps for packing or to kindle fire, as St. Paul seems to say, as well as marbles and wood for the structure or gold and silver for the adornment; some will endure and some will be used up, but each one who has brought anything will find that it has been accepted.* We may think of the contribution which divers ages one after another have brought to the temple of Christ, the simple teaching of apologists, the subtle arguments of philosophic theologians, the masters of disputes, the logical teachers, those who have looked deep into truth and those who have written of the wide extent of duty, those who have seen the need of reformation and those who have held back the deforming arm, those who have taught in books of wisdom and those whose lives have been an example and help; children, young men and maidens, men and women of vigorous years, the aged saints pausing on the verge of another land; each has brought something, each is bringing something which

* I. Corinthians i. 12-15.

shall do honor as it declares the much variegated wisdom of God. And the purpose of it all is that God may dwell among His people; that as in cities and villages, where the abodes of men are prepared for companies and families and individuals, God has a house set apart for His own, that men may find Him there and may never forget that He is not far from them, so the Church of God, the congregation of believing men, may be known to be among men and may challenge their loyalty and their dedication of themselves, of their work, and of their substance.

3. Thus, before passing on to consider the order and orderliness to which the Church witnesses as specially belonging to itself, we may sum up that which has been specially learned in studying its constitution. As it is a kingdom, it tells of law and duty and of the perfections of the King: as it is a body, it declares to us truth and reality and life, a life growing towards universal perfection; as it is a building, it reminds us of God's dwelling among His people and of our call to worship him. Duty, life, worship—each is exercised under rule, the rule of its nature because it is the law of perfection, a rule which, because it is perfect, must manifest itself in progress.

IV

1. But it belongs to us at this time to treat not only of the constituting, but also of the ordering of the Church. It is especially, as I think, in this ordering or orderliness or order that we are to look for the directing power of the Spirit, who is not only the Spirit of life and of vigor, but also the Spirit of order and of beauty. And order is a later gift than life, as true beauty depends on the operation of vigor in a well-framed body. We need not be at all surprised if we do not find it distinctly and universally shown till a time somewhat later than that of the New Testament. A kingdom may be securely founded before men know in what precise way it can be best administered; a body may be well shaped and harmonious before we can tell how its activities can be best directed; a building may be well designed before we can decide what care should be exercised for its maintenance and usefulness. All true order is due to growth, and growth is determined by many influences; all permanent order comes from that which was tentative and possibly thought to be temporary. And this is especially true in cases where experience can give but little help, or where the lessons of experience are far-fetched and cannot be directly employed. But when the growth is healthy and orderly, then it is possible to trace

back the results to principles and powers which were in operation, and to see that the results, with the laws of future activity, could not have been other than they are. The critical period of the history of this country was the years between the close of the Revolution with the acknowledgment of the independence of thirteen colonies and the adoption of the Constitution of the Federal Union. The wisest of those who were responsible for shaping the polity and the policy of the country could not have intended or even foreseen more than the general principles of that Constitution; but looking back from its adoption we can see how it must have been in all important matters that which in point of fact it was and is. If such is the working of the minds of earnest men who feel their responsibility, we need not be surprised to find that in like manner the Spirit of God, working of necessity through men, guided the ordering of the Church. Its critical period, to use the familiar phrase, was from the time of the gift of the Spirit to the time when she found herself organized throughout the world on the same plan and under the same form of what we may call mon-episcopal government. It is not only the result, but the naturalness and absolute uniformity of the result, that convinces us of the Spirit's power and working. While the Apostles—those to whom for their work's sake we restrict the

name—were still active, with their practically universal mission and the honor of their immediate appointment by the Master, it was not possible to say what provision would be made for continuity or change when their work should cease. Perhaps St. James at Jerusalem had practically established a diocesan order, the episcopate to remain as long as possible with the kindred of the Lord; St. Paul in his old age commissioned at least two men to do quasi-apostolic duties and carry quasi-apostolic responsibilities with the thought that these were to be continued; and we have a historic tradition, which only lacks canonical authority, that St. John, twenty years or more later, was guiding the Church of Asia Minor and from it the Christian world into the organization which it presently accepted as of the Spirit's ordering. There is no intimation that the Church of that early day was surprised to find herself Episcopal in her order. Perhaps at different places she would have traced back her organization in different ways to the Apostles and through them to the Master; but she seems to have felt perfectly sure that she had been led by the Spirit and was in the path which the Spirit had marked out for her.

2. The result, as I said, was the same; and in point of fact, as we study the New Testament

closely, we can see that preparation was making for it in the time of the Acts and the Epistles, and that nothing else could naturally have taken up all into which apostles and apostolic men had been leading the Church in divers lands and countries. The suggestion of a "tunnel period," with the amount of material which we have at hand, not large indeed but varied and sufficiently clear in its testimony, cannot be seriously accepted. The roof has been taken off the tunnel, some light reaches the travellers and enables the by-standers to watch their progress, and the train comes out into a somewhat different landscape and moves on somewhat more rapidly in the same direction in which it was moving before. The Ignatian epistles show for the Churches of Asia the organized form of ministry in its earlier stages, of which we learn from at least two of the New Testament books; and, though less distinctly, we can see a like progress with a like result in other parts of the Christian world. And if all this was, as we are confident, the result of the Spirit's working, we shall not wonder that, with practically identical results, men's theories and explanations of it have not been everywhere or at all times the same; we should rather expect that the exact definitions of titles and assignments of duties and limitations of powers could not always agree. The Church of the East considers the bishops as forming an order superior

to that of priests; the Church of Rome does not count them a separate order, while yet she restricts to them the power of ordination; at Carthage it was taught that each bishop is the successor of all the apostles; across the Mediterranean the emphasis was laid on one apostle as the source of authority. But the result, however effected in all the centuries of diversity of times, places, and men's manners, has been, as I said, the same; and it moves our wonder and confirms our faith in the guidance of the Spirit of Christ, that the power of varied life should have worked out, as if of very necessity, the same general system of Church administration throughout the world. Abnormalities doubtless there have been, some remaining from the early days, some arising from time to time; but they have not belonged to the body and they have been sloughed off with little or no difficulty.

3. We may well pause here to recall in the Apostle's words what was the purpose for which the ascended Lord placed in His Church some to be apostles and some prophets and some evangelists and some pastors and teachers. (The words are in a lofty strain of poetry, but they do imply that at Ephesus, then the apostolic centre, there were four orders of ministers, the fourth including two distinct classes. A few

years later, in his practical epistle to Timothy, the Apostle puts the matter somewhat differently, but we can see that the change was due to a perfectly healthy growth.) That purpose was not to train some men to places of honor and power, however worthy they might seem to be; it was not to bid others to be in subjection to them, however much they might need to practise obedience and endure restraint; it was with a view to the perfection of saints, and that unto a work of ministration, unto the building up of the body of Christ; and its limit was to be, what to men seems the unattainable, however much progress may be made towards it, until we all attain unto the unity of the faith and the perfect knowledge of the Son of God, unto a completely grown-up man, unto a measure of full age of that which fulfils Christ. The appointment of divers orders in the Church was then intended for the perfecting of the saints, of those who had been called to holiness and in whom some progress towards that holiness had been made; it was that apostles and prophets and others, however lofty their titles might sound, should do a work of subordinate service, "deacon's work," and should build up—for so reads the double metaphor—Christ's body; but their aim should be unity in belief in the Incarnate Son and in real knowledge of Him, the growth of the Church, and impliedly of its sev-

eral members, unto full manhood, to that which can be measured by nought less than Christ's perfectness, because it is to be that by which the Incarnate One shall Himself be completed as the Head of the Church, of mankind, of the whole creation. Words like these, and doubtless based on these, have been put on the lips of the Bishop at every Anglican ordination to the priesthood for more than three hundred and fifty years; they abide in the memory of some of us, they will reach others of us in the most solemn hour of our lives:

"Consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life." It is a lofty exhortation; see to it, my young brothers, that you take it with all seriousness.

V

There is very little question to-day among diligent readers of Holy Scripture and sacred authors that from the Apostles' time—or cer-

tainly from a time close following on the death of the last of the Twelve—there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. And not many scholars would doubt that this three-fold ministry in what is called the mon-episcopal form was thus early accepted by the Church because the Church believed that she was guided by the Spirit to accept it, and was continued in the Church because the Church believed that it was the will of the Spirit to continue it. But in our time, a considerable part of believers in Christ in this land and in our mother-country and among other nations with which we have most to do, holding to the fact and the necessity of a Church and the duty of men to enter its membership, are not continuing what we call the Apostolic Ministry, some not acknowledging its necessity, others doubting its desirability, perhaps some, like Scottish Presbyterians of old, thinking it in direct (though long-continued) contravention of Christ's ordinance. We cannot avoid, then, putting to ourselves the question, Is the three-fold ministry of what we call Episcopal regimen a necessary part of the Church's historic order? Our answer here must be brief and briefly defended.

1. It is without doubt a question beset with difficulties, at least in these parts of the world

and at this time. These difficulties are theological and historical and practical and personal; and some of them, though real, are not easily stated. We cannot argue with good men of non-episcopal bodies as if they were at this moment separating from the historic order of the Church; the order which some of them have is for them sufficiently historic and has for them a presumption in its favor. Some there are who say that the separation of their spiritual ancestors from the historic order of the Church of western Christendom was due to the fact they were forced to make the choice between denying the ancient faith and withdrawing from the ancient organization. Some, without doubt, consider the whole question as to ministerial authority a matter of indifference, and do not believe that the Church of the sixteenth century can be bound by the decisions and practices of the fourth century or even of the first. The question calls for much patience and carefulness in answering.

2. The fact of the case is that the Church found itself Episcopal and accepted that fact as God's ordering through the Spirit. 'Episcopal,' if they used the word, or at any rate their equivalent for the word, did not mean exactly the same thing at every place and in every age, as we have already confessed. And that which

it did denote changed from time to time by some kind of a development directed by powers, political and personal, from without; and this development was thought of or treated as a divinely directed growth. But while there may be a development in the externals of the ministry of the Church, the ministry is not in itself an evolution, a growth upward, a change from the homogenous to the heterogenous; it is a devolution, a handing down of authority and duty from the one Source of authority and duty. Christians did not in the very earliest days elect or even decide to recognize the apostles; nor did they a little later authorize chosen men among themselves to be the elders of their congregations and to minister to them in the Word and the Sacraments; they nominated, indeed, at the call of apostles, or devout men feeling that they were moved by the Holy Ghost offered themselves for sacred service; but it was apostles or apostolic men who laid hands on them, bestowed on them the Spirit in His special gifts for their office, and gave them their 'character' with all that it implies. The principle on which any other than the historic order is based, apart from the consideration of absolute necessity, is the earthly principle of evolution; this belongs to a large part of creation and a large part of God's dealings with men, but is it inapplicable to the things of the Spirit. They are the glorified Lord's

gifts in their fulness; He gave some to be apostles at the first; those whom He had trained indeed in a very special way and made vessels meet for His service, but who were then sent by Him even as He Himself had been sanctified and then sent into the world. And all ministerial-priesthood authority in the Church must come in the self-same way from the Apostles by descent; men do not grow up to it; it comes not from the Body, but from the Head. And herein we may see, I think, the serious error of those who do not look for that authority, fully though they may believe that God bids them offer themselves for it, in the line of descent to which the historic Church holds.

3. Some will ask very seriously whether that can be held to be binding or of obligation, which is not expressly contained in the Scriptures, and cannot be proved by the Scriptures alone, but is learned from the experience of the Church in early apostolic times. I think that this consideration does make entirely tenable either of two ways of stating the doctrine of the historic episcopate: the one—which I may be allowed to say is my own conviction—that the order for which the Church of the New Testament age prepared the way and which followed universally at the close of that age was the matter of a true revelation from the Spirit and should

be received as such; the other, that while there is not that proof of the divine origin of the Episcopate which we have (let us say) of the deity of Christ, it was yet given to the Church to see at a very early day that this is the best form of her organization and that it is as such destined for continuance. Either statement fully recognizes the Spirit's authority and the Church's obligation at first to accept and after that to continue it.

4. And in this matter the possibility of change —not, of course, of the modification of external accessories—is greater than the possibility of failure. What has failed, and has led to disastrous results the evil of which cannot be cured for centuries to come, has been the demand on the one hand that ministry shall not be priestly and on the other hand that priesthood shall not condescend to be ministerial. Those who insist that the true pastor cannot be the dispenser of grace through appointed ordinances, that there is such power in the ministry of the Word that the Sacraments are stripped of any special power, who do not see that the great need of mediatorship is in all life and that in all life provision is made for it, and that the whole scheme of redemption, the whole purpose of the Church, demands it in its highest measure—for them the thought and even the mention of

priesthood is repellent. And those who have acted as if priesthood meant the privilege of arrogance and of absolute use of power, as if it were an excuse for neglect of the pastoral and prophetic duties, as if it set a man over the Church as an overseer instead of in the Church as a watchman, they have done much to make the thought and the mention of priesthood an offence to God's people. Neither of these finds excuse in the life and teaching of the great Priest and Bishop and Pastor; the faults of neither should be charged to a system which by example and precept is guarded against it; the history of the Church shows how the helpful men, the Christlike men, the men from whom the Spirit goes forth are those who are pastors and priests, who are conscious that they bear the Lord's authority and forget not that they must use it for humble ministration to His people.

5. The question then is put to us, Is no ministration of Word or Sacrament valid, unless it comes from one who has the succession of the historic episcopate? We may, without offence, allow that there has always been a place for lay-preaching in the Church; the question of lay-baptism we may leave until the next lecture; and the question then becomes, Can no one except a priest ordained by a bishop in the historic succession pronounce a valid absolution

or celebrate a valid eucharist? The word 'valid' troubles us; to the legal mind of the West it has come to imply that that to which it is applied is the only means or channel by which it is possible to receive the desired spiritual gift; and then the rigid masters of law have seen a way to save the law and avoid its strictness by contending that an action evidently irregular may not be inefficacious or 'invalid.' To the thought of the Eastern Christians, if I understand aright, there is no real difference between 'valid' and 'regular'; everything irregular is also 'invalid'; but they find in the Church a power of œconomy, by which it can make up for defects in the manner or the substance of intended official acts. Either of these but complicates the question, and makes the puzzle harder to solve. But take the sensible definition that that is 'valid' which has the authority of the covenant, and our duty of action, necessarily guided by our conviction of the covenant, is perfectly plain. It is not for us to say what God may give to those who in faith seek His grace in ways which the historic Church does not find provided in the covenant which she has accepted. Not arrogantly, but confidently, she asks for the old paths; and she finds rest for the souls of her people.

Thus I do not hesitate to say, and to witness as that which I read of the Church's testimony to herself in this matter, that neither

the Church in her entirety, nor any part of the Church which would keep in full communion with the Catholic Church of the earliest days, is duly furnished for truth and grace without the historic episcopate, the three-fold ministry derived by bishops from the Apostles.

We have of necessity traversed a wide range of theology as we have this evening studied in some detail the Constitution and Ordering of the Church of Christ. At least let it have been of this service to us, that we have been reminded that the Church is really the Body of the Incarnate Lord in His glory, and that in her He is even yet moving towards absolute completeness: and that the purpose of the ordering of the Church is that it may be possible for her—wondrous truth!—to hasten and accomplish His perfection.

Lecture IV

LIFE AND MEMBERSHIP

Ephesians i. 13, 14.

ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες, . . ἐν ᾧ καὶ πιστεύσαντες, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ.

"In Whom ye also, when ye had heard . . . in Whom also, when ye had believed [become believers], ye were sealed with the Spirit of the promise, the Holy one."

It is impossible, in a series of Lectures such as the present is intended to be, to avoid some repetition, if not in the topics as they succeed each other yet certainly in the thoughts suggested by them. The subject of all is really one, but it presents itself to us to be studied under varied aspects. These are of necessity partial and present some contrasts; but from them there comes the harmony which can never be reached by eye or ear or mind except in a combination of visions or messages or thoughts. We come this evening to a consideration, first of the Life and then of the Membership—which is the participation in the Life—of the Church of God.

I

1. The Church's life is that of a body, the Body of Christ; and it must live, because a body discharging the functions of a body must live. We can indeed speak of the life of a kingdom or the life of a building; but in either case the use of the word is by way of metaphor, and that a metaphor differently applied in the two cases. A kingdom lives, while it continues in existence; and its continued existence in a way demands progress (not necessarily extension) and improvement. A building lives while it subserves its purpose of providing the kind of shelter and kindred service for which it was intended. A body lives—we can hardly do better than to make an identical statement and say, while it lives. For life proves itself; there are actions, part of which we call natural and part of which we call voluntary, which show that the body which performs them is alive; when these cease, a change which we do not understand passes over the body and it no longer lives. There is at least one instance in which a human body has passed outside of the range of the powers of life and then has with marked changes but indubitably experienced those powers again; and in that case, which we have strong reason to believe will not be unique, the proofs of life were shown as plainly and accepted as readily

as before death supervened. The physical, the psychical, the spiritual life, each is able to prove itself; and the proof, not at all times easy to describe, and at some times impossible to test, can almost always be recognized as one. If asked how we know that the friend whom we passed on the street this morning or the man with whom we touch elbows as we sit together is alive, we can hardly answer better than by saying, Why, because he was, or is, alive. And the Church lives with the spiritual life of the risen Christ because she is Christ's body. But it is chiefly, or at least I may say primarily, by the body that any person in this sphere of existence makes himself known to other persons who have bodies and produces effects on material nature. I intend to speak with caution; for the minds of human beings still in this psychical life do make their thoughts and wishes and affections known to others, especially those with whom they are intimate and whose thoughts are usually in harmony with their own, without what we can call physical means of expression. But speaking generally, a body is needed in a world constituted as is ours at present for a manifestation of life, as also a body is needed for the apprehension of that manifestation. The glorified Christ has a body which has not reached its destined glory yet, but the purpose of which is to declare Him to mankind and through mankind to (at

least) the rest of the terrestrial creation, the creatures of earth. To this truth we shall, I think, look back again and more than once.

2. The marks or indications or evidences of this life are given in the very early records of the Church's activity. The believers in Christ, we are told, having been admitted by the Spirit-guided Apostles into their company, having (as we should say) been admitted into the Church just born of the Spirit and finding its simple organization under apostles prepared for it and them, kept close in the teaching of those apostles and in their community and in their breaking of the bread and in their prayers. The strangeness and the reasonableness of the Spirit's dealing with the Church from the beginning are thus shown. That was no merely human organization which from the very first laid like stress on the need that its members should receive instruction as to the body into which they had entered and should hold fast to it and to one another in it—something like these you would find in any kind of corporation or society—and also on a common meal, and common prayers; yet the common meal by tradition and a sort of necessity belongs to any close sharing in life, and all ancient guilds had some kind of common worship, for which indeed many corporations that deal with matters secula

now make provision. But it is in a striking way that they are presented to us at the close of the second chapter of the Acts, the chapter which begins with the miraculous outpouring of the Spirit manifesting Himself at once in the utterances of strange tongues. In the morning, men from all parts of the world in which there were Jews caught exciting sounds which told them of the wonderful works of God, and some of the unthinking multitude reported that there was a riot of drunken men in the city at that early hour on the day of a sacred feast. But we read at once how on that day St. Peter appealed to the multitude to see in these wonders the fulfilment of prophecy, and how his sermon led some to believe that they were a revelation of the life of Him Whom not many weeks before they had demanded for death. Many were converted and baptized, and at even the day which had begun in an excitement almost like tumult ended in religious calm. The writer, we may well think, anticipated the progress of those early days; but we can see how soon the Church entered upon a life the principles of which were quiet and orderly. Those who had been admitted into the new life continued to listen to serious teaching, for they had much to learn as to Christ Jesus and His life and death and glory and expected return; they made advance in 'communion'—sharing, in a broad sense of the

word,—with the apostles, keeping with them in the spirit as well as in the form of the organization; they partook with them the simple fraternal meal, in which we may be well assured they were led to the sacrament which for a while was closely joined to it or even formed a part of it; and they neglected not to pray together, being especially taught to pray through Christ in the Spirit, to address Christ in worship by the sacred title of "Lord," and to sing (we may well believe) a doxology to God as He was then revealed in the triune Name.

3. Centuries have passed; the circumstances of the Church have been greatly modified, and her needs cannot be as simply expressed as in the early days. The words of St. Luke have in a way expanded in meaning, while they have in a way, we may fear, narrowed in the application which we make of them. Yet still we urge upon ourselves, and we exhort those whom it is our privilege to teach, that they see to it that in themselves and through themselves the Church's life be shown, as it was at Pentecost and on the days which followed upon it. "Continue we, continue ye, stedfast in the Apostles' teaching and their fellowship, and in the breaking of the bread and in the prayers." As at first, so all through the ages, so in our day, so at least while this age shall endure, the continuance of

spiritual life depends upon faithful acceptance of truth, ever the same yet ever widening in scope and in acceptance, diligent activity in dependence upon the organism, constant recurrence to the means by which our union with our Lord is renewed and strengthened, and unbroken access to the Father in worship and prayer. For the life is ever the same, and it is ever in the same way manifested.

II

1. In living, we may rightly say, the Church does her duty to herself, to mankind, and to her Head. As in the perfections of the Godhead, it is not one thing to exist, another to will, another to know, and still another to love, but the sole action of being includes all else that pertains to God, so as any life approaches perfection all else is included, as in a majestic and self-inclusive harmony, in the great attributes of life. And the Church's life is the life of her Head; limited it is, indeed, in its possibilities and its effectiveness, by her limitations, in part necessary because she has not attained to her fulness of growth, in part to be faulted because she has not attained to the state of progress which might be hers. Still she does live and prove her life; and certain stages or conditions of that life are indicated by the Apostle's words which I

read as my text. Speaking to Christians of their experiences, he specially mentions hearing the word of truth, the Gospel of their salvation, and believing—that is to say, becoming believers and making profession of belief at the time of baptism—both as preliminary to their sealing with (or by) the Spirit of the promise, who is the Holy Spirit. To have the fulness of the Apostle's thought before us, let us complete the sentence, though we cannot enter upon its full exposition now: "the Holy Spirit, Who is given for an earnest of our destined inheritance, with a view to redemption of God's special possession, expecting from it praise of God's great glory." Hearing, believing, marked with a seal: the life first shown in the prevenient act or power which gives attention to the voice of a herald, evoking as of old the sense of need and leading to repentance; the response to that voice by faith, and that the faith of a personal allegiance, leading to the surrender of the life to Christ and baptism into His Name; then the acceptance of the seal which, given by the Holy Spirit with the laying-on of hands, marks the hearer and believer as God's own child through Christ and bestows the earnest and pledge of the future inheritance, the indwelling of God, the possession of His fulness. The words as they stand specially describe the progress in the life of each believer; but they mark the individual's life

because they mark the Church's life, her life of learning, of experience, and of growth.

In this the Church discharges her great duty to herself—really her first duty, for she is the Body of Christ and she is a part of Him as He is the Incarnate one,—her duty to attain her perfection, through growth in beauty and in strength. Sometimes we shrink from this thought, as betokening something of selfishness and suggesting a neglect of duty to the world whose servant the Church is. But such conception is far from the truth. The Church needs to remember, and sometimes to remind herself sternly, that sealed with the Spirit's seal she is first to bring to perfection in herself the Spirit's life; that the order and the vigor of the Spirit, with all that they imply of beauty and of strength, are needed that she may truly live and in her life may render the service for which she will then be fitted; that the nations will fear the Name of the Lord and all the kings of the earth His majesty, only when the Lord hath built up Sion and when His glory shall have been made manifest. There must be the training, the growth, of the Body, and it must attain to reality of attractiveness and of power that there may be the result of the life in at least its precious beginnings. Thus it must be in each saint; his life, as it is his life, must grow under the divine ordering both in beauty and in strength, by the

Holy Spirit who has sealed it, unto the attainment of the inheritance and the praise of God's glory.

2. In this growth and progress the Church ever continues young. Perhaps we need sometimes to remind ourselves that Christ in our humanity is man in the beginning of what we call middle life. When He entered upon His ministry He had advanced in years a little, but not very much, beyond the average age of our theological students; he had passed the period to which immaturity belongs, and had arrived at the period of testing fundamental principles and of determining the mould of character. This can be seen from a study of the temptations which assailed Him when he was about to enter upon His ministry, which are those of the beginning of conscious and insistent responsibility. The experience of the years of the ministry, varying greatly in degree from those of His followers, were not in kind different from what any true and faithful young man should expect. And His victory and His glory came to Him as a man of early experience, early trials, and early formed character. It is in that period of life that He belongs, past the evident immaturity of youth, so attractive that we ever fear for it, past the very beginnings of real manhood, but bearing the freshness of a victory gained therein

and the vigor of a life strengthened thereby. As His sympathy remains with the children and the youths whose lot He shared, so it reaches forward to those who have attained a greater age than fell to His earthly lot; He is the friend, the Saviour, yes the example of men who have passed middle life and who serve with a strength which they have conserved and habituated to work on principle; and as years pass on and vigor fails while faith increases and mental and spiritual powers are even quickened, the man past middle age and he whose steps are hastening to the end knows what that youthful power still means for Him. The Lord is ever young.

And in the same youthfulness the Church is ever young. One of the early Christian writers described the Church under the figure of a very aged woman, because her years reached back to the time of the beginning and she could speak with experience and from long memory. Not thus wrote St. Paul, when telling of Christ's love for the Church, how He gave Himself for her, that He might wash and cleanse her, he declared Christ's purpose to be that he might present to Himself the Church all-glorious, having no mark of defilement or of age—"not having spot or wrinkle or any such thing." Free from sin, she stands forth in her ideal as also free from all mark of age.* All that is beautiful and strong

* Ephesians v. 27.

in human ideal as belonging to the man Christ Jesus belongs also to the Church. And I think that I may venture to suggest that the very faults of the Church are youthful faults, in a way more tolerable than the inveterate and settled faults of old age, while on the other hand they are specially blameworthy as springing from carelessness and inconsideration. The Church is young; those of us who are young should find in this the ground of enthusiastic sympathy for her in her present work and in her holy and brave aspirations; those who are older should have from it an encouragement to keep their lives in the earnestness and hope and devotion and charity of youth; those on whom the consciousness of age begins to press seriously should stay themselves upon the strength which cannot weaken and the joy which endureth for evermore. Thus as the ascended Christ in the heavens fulfils, or is fulfilling, the ideal of manhood as it can be fulfilled by the Head "in the heavenlies," so the Church on earth and in paradise fulfils the same ideal as it can be fulfilled by the body in its growth on earth and its rest in the waiting world. In living, as it comes to know better the great truths revealed in Christ, as its faith is quickened and becomes more all-embracing and more firm, as it enters into the full spiritual energy for which it was sealed, the Church is ever receiving new revelations

of obedience, of reality, and of worship; in thus living she finds ever new life.

3. Convinced of this, we shall do well meditate at times upon the Church simply as she stands related to her divine Head and thus to the eternal Father through the Spirit of life. We are so constantly called to ask what the Church can do, by way of action which can visibly operate upon the world, which can lead to results measured by the arithmetic of time and space, that we forget that there is a hidden life for the Body of Christ as for each of that body's members, of which none can know save the body or the member which experiences it, and the knowledge of which oftentimes does not pass beyond the innermost spirit. There is an obedience of devout submission of which we can scarce tell ourselves, a bright vision of truth which is infused into the self without the framing of argument or the call for conviction, a worship which is rendered in spiritual silence and unutterable awe. The Church at times, as in the pauses in her solemn services, finds herself on some mount of transfiguration where her Lord is revealed with chosen witnesses or alone; the devout member of Christ comes into a presence where he is admitted an eye-witness of the Majesty of the Master * and beholds the glory which is yet to be revealed;

* II. Peter i. 16.

it may be even in busy duties or in sad distractions or in sore temptations that the spirit sometimes finds itself alone with God, facing unspeakable realities, living with a life which has nought to do with earth. In this there is a mighty power not elsewhere made known, something real beyond our definitions of reality; it can be written only of those to whom it is granted, as it is written of those to whom Christ was revealed on the holy mount: "They kept it close, and told no man in those days any of those things which they had seen." *

But they had seen it, and they could not forget it, and though they must needs come down from the mount, and find again the labors and trials of earth, they knew of a peace, a strength, a joy, which the world did not give and which the world could not take away.

III

We pass on to consider, as is most necessary, the life of the Church as Sacramental Life. And if it is natural, if it is necessary, if it is the life of the Incarnation, it must be sacramental.

1. We need not pause for any precise definition of our term; a better approach to it may perhaps be made at the end of our meditation. It may suffice here to say that sacramental life

* Luke ix. 36.

is mediated life, and that the media by which it is communicated at its beginning or in the course of its progress are designated media; and further that it presents a combination of spiritual powers and natural agencies, which may stand in apparent contradiction to each other but prove to be in entire and consistent harmony. The words have unconsciously broadened out till they include almost everything of what we call nature. Creation is sacramental; evolution, meaning progress under law, is sacramental; our noblest faculties of apperception and appreciation, our recognition of beauty and grandeur, of contrast and harmony, are sacramental. The keen powers of the senses, sight and sound, taste and smell, with the subtleties of touch, itself including all the others, awake responses not only from receptive nerves, but also from the mind, the soul, the spirit of man. God ministers to our psychical and spiritual nature through that which is physical; the world itself prepares us for the thought of the Creator; and from our study of the kind of world that this is and the method of its administration, we learn somewhat of the purpose and the character of Him who made it and endowed it and guides it. The Church would not be in harmony with the frame of the world, the second creation with the first, if its plan and administration were not sacramental. But the new life cannot be less real,

cannot stand on a lower plane of reality, than the life of flowers and fruits, of living creatures great and small, of protoplasm and of starry systems, of poetry and philosophy and mathematics, of the microscope and the telescope. All these, in each of their manifold divisions, have a spiritual element to which we are led by the physical element; and when we have reached the spiritual, it needs no proof to assure us that we have reached the reality. The physicist draws very close to-day to the philosophy of the great Bishop of Cloyne; men smiled at his teachings in his own days even though they reverenced the man for his many virtues; now his lessons as to reality, his contentions that the really real is the ideal, are heard with recognition of their essential truth.

2. Into this sacramental world the Church came; and it found itself sacramental, furnished for duties which called for the sacramental and for which the sacramental was formed. There was no apology on the part of the apostles for preaching a Church which offered grace through an ordinance having an outward and visible sign; and there was no hesitation on the part of those who heard and believed in accepting the outward means of communicating the grace. "Repent and be baptized in the Name of Jesus Christ, and ye shall receive the gift of the Holy

Ghost. Then they that received Peter's word were baptized." And a little later at Samaria: "When they believed Philip as he preached, they were baptized. . . . And when the apostles at Jerusalem heard that Samaria had received the Word of God"—and this receiving evidently included baptism—"they sent unto them Peter and John; and when they had prayed for the baptized believers, they laid hands on them and they received the Holy Spirit." * So it was everywhere; the formal admission to the Church was by an external act: "by laying-on of apostles' hands the Holy Spirit was given." For obvious reasons we do not read at the first of the ministration of the other great Sacrament; but the definite statements that the baptized continued stedfast in the breaking of the bread, and that they broke bread in the private assemblies in believers' houses, make it evident that the sacramental system, as we call it, prevailed from the very first. And this involves, quite otherwise than is ordinarily thought, the constant and close intercommunion between the Lord and the members of the Church, their constant recurrence to Him for pardon of their daily sins, for help in the little trials of what we should call a quiet life, for courage and protection in special dangers, for fresh supply of strength when the assaults of evil come thick

* Acts ii. 41, viii. 12, 14-17.

and fast. The sacramental life is the life of public worship and the observance of ordinances; but it is for that very reason the life of quiet approach to God and mystical indwelling in Him. For the well-instructed Churchman, the sacramental life is the life of personal religion.

3. Thus we may say that the life of the Church is manifested in her members in and through the use of the appointed means of grace, the sacraments and sacramental ordinances. These appointed means, unchanging in their simplicity as ordinances and with very little that is absolutely necessary for their validity, may vary much in the accessories of their administration and in their application to the needs of the soul. Of the former, that which has to do specially with the learning and the piety of the liturgist or ritualist, it needs not that we speak now. As to the latter, the relation of the gifts of grace to the manifold needs of each soul, we may well remind ourselves by carrying on a little further what has just been said of the place of sacraments in personal religion. The grace of baptism, admitting to a relationship, is as long as it is not repudiated operative in that state to which the baptized is admitted. He stands, not only as once forgiven, but as in the atmosphere of forgiveness, in which God awaits and expects his constant turning to Him and is pledged to grant fresh

supplies of that life which cleanses and in cleansing gives new strength. "That this child may enjoy the everlasting benediction of thy heavenly washing"; thus the old collect in the services sings for us the theology of the sacrament in which, to use another phrase of the same prayer, we are given "remission of sins by spiritual regeneration." The gift is one; its applications are as numerous and as varied as the moments of the life of man from the font to the grave. The benediction of the Spirit given in the laying-on of apostolic hands, in its sevenfold enumeration of those gifts suggests that they are manifoldly to be sought and that they will be manifoldly supplied; and their wondrous applications should be expected and used for that daily increase in the Spirit for which the bishop prayed when he gave us our life's blessing. And how can we speak of that which the Father gives us and that which we receive in the sacrament of continued life wherein we partake again and again of the spiritual food of the glorified manhood of our Saviour? As the Jewish writers, to magnify the value of the food from heaven given in the wilderness, said that each one who partook of it found the taste and the nourishment which he desired or needed, so each humblest worshipper as he receives the one gift receives Christ for the then urgent need of his soul, healing of his special grief, strength for his

special weakness and burden, courage for his special undertaking to do and to bear. Each one finds awaiting him, for strength and for joy, the bread of life and the wine of gladness; the whole life of man is made strong and happy by these gifts of the life of God, ministered through the humanity of the Son by the agency of the Holy Spirit. And in these ways, as we pass to our next topic, we may note that our membership in the Church is made a real thing to us and is also in a real way manifested to the world.

IV

The membership means the sharing of the life. Our membership in the Church means our receiving through the Church somewhat of the life of the glorified Lord as it is imparted to His Body.

1. How, then, do we enter into that membership? On what does it depend? And by what means is it continued? The Church is a visible body, with a life invisible yet manifested by the very act of living; how do individuals enter into that body and share in its life? Now, the only life of man, as he is or becomes a member of Christ, is the life of Christ the Son of Man; and from what we have said as to the sacramental character of His religion, we have every reason to think that that life will be imparted sacramentally or by means of some ordi-

nance. Again, the life of Christ is certainly made manifest and has been seen more or less distinctly as it has modified the course of events, the actions of men, the characters of the saints. The life therefore of those who having been admitted members of the Church have become members of Christ, must be made manifest, must follow the law of spiritual manifestation; and that can be no real life which does not manifest itself in the process and by the works of living. There would be among us, I think, no question as to the truth involved in these words; but it is difficult to determine the conclusions or the limits of the conclusions which we should draw from them. The Church follows the New Testament closely in declaring that all persons rightly baptized are by their baptism made members of Christ and of His Church, the children of God, and inheritors of the kingdom of heaven. The verbs which describe under various figures the death unto sin and the beginning of the new life unto righteousness are so constantly put into the form which denotes a single act, and we may almost say a momentary act, that some have spoken of the "baptismal aorist" as that which tells of the change of state or manner of life or privilege which was made or into which a human being entered at the time when in the water of baptism he passed from the old life to the new. In this change, the person

baptized became a Christian, a member of the Church. The sacramental act was a formal act of admission; a man professing himself a believer in Jesus Christ was admitted, by one who had the authority in this matter to act for Christ, into membership in Christ's body. And we do not hesitate to say that as often as that act has been repeated in the Christian centuries, so often has a new member been admitted into the body of Christ.

2. But we cannot make this declaration without a suspicion that we have not a quite exact definition of our terms. In the early days the candidate for admission was almost always an adult, whose conversion from Judaism or heathenism or irreligion was well known to have been based on conviction and to have been thoroughly tested. His passage from the old life to the new, as he passed through the waters of baptism, was quite as distinctly marked as was the passage of the children of Israel from bondage to liberty as they passed through the Red Sea. If any one went back, he went back, and it was well known that he had left the Christian brotherhood and that the Church, however earnestly she would strive for his return, now counted him no longer a member. To-day the condition of things is not the same. Most of the members of the Christian Church in our land were baptized

in infancy; and the Church is entirely satisfied that all baptized infants are in virtue of their baptism members of her body and in sacramental union with her Head. The priest, the sponsors, and the parents, in varying ways representing the child, the Church, and the Church's Head, have made the baptismal covenant; the child has been "regenerate and grafted into the body of Christ's Church." But, by some untoward combination of circumstances, the child may be in no wise "brought up to lead a godly and a Christian life," except by accidental influences such as may be expected to reach every one in a civilized land; and another child, not baptized in infancy but brought up (let us say) by godly parents who are training him for adult baptism is, to all outward appearance and as far as we can judge from his conduct, the other's superior in things moral and spiritual. We answer, and by the letter answer rightly, that the one was in infancy brought into a spiritual relation with Christ which he has never formally repudiated, and that the other, although he has doubtless received God's grace and blessing, has not been formally brought into that relation. And we call attention to the fact that regeneration, though a spiritual, is not a moral change, and that it is largely preparatory for a change like that of conversion which is moral and does depend on the co-operation of the con-

scious will. And thus we say that the baptized child who grows up into a godless youth is a member of the Church, and that the moral though perhaps not quite godly youth is not a member of the Church; and perhaps we fall back on the distinction between covenanted and uncovenanted grace. Two thoughts may help us before we proceed with our discussion: the one, that all spiritual, and for that matter all moral, relationships are progressive, because the human nature in which they are exhibited is progressive; that a relation made possible, that it may be of value must become a relation pledged, and a relation pledged must pass into a relation established; that a full-grown man may not fall back on that of which alone he was capable as a child; that a child's membership in the Church is not worthy of a man, in fact is not possible for a man. The second consideration which ought to weigh with us is this: that regeneration which does not lead to conversion, baptism with its initiating gifts which does not lead to confirmation with its inspirational gifts, is in danger of proving void in all that belongs to character and to real life; that membership in the Church, though it may serve to work from and build upon, means but little to one who does not pass from the doctrine of baptisms and of laying on of hands to their completion in the great sacrament of life, the communion

of the Body and Blood of Christ. The priest is negligent of duty, both as a theologian and a pastor, who does not lead all his baptized parishioners to Confirmation and the Holy Communion.

3. I will not tarry long over the question as to who are the appointed ministers of Baptism, or in other words who are authorized to represent the Church in the admission of new members. In the earliest times, as far as can be gathered from the New Testament, either the apostles themselves baptized or else they commissioned others for the ministration, perhaps for the time, perhaps permanently. The gift of the Spirit did not belong of necessity to baptism; for a while it was evidently expected at the laying on of hands, though sometimes it was given even before baptism. In early post-apostolic days, it would seem that the bishop of each community was the normal administrator of baptism, certainly of the public baptism of adults; at least we gather that this was the rule at Rome, the typical Church of the West, and in that large circle of churches which were affected by its example. In the East, where the bishops were more distinctly a separate order, they seem to have had less of a pastoral character, and the parish "popes" baptized and invoked the Spirit at once by the ministry of chrism.

The question as to the validity or the sufficiency of lay-baptism—that is to say the baptising by one who has not been episcopally ordained at least to the diaconate—too generally assumed to have been settled by some practice or law of the Church, is in reality far from being settled. Some careful student ought to make a very careful investigation of the whole matter from the beginning, in all the light which can be found from undisputed texts of early writers. Perhaps I speak to-night to some young man who can devote his *horæ subscecivæ* for a lifetime to this inquiry, and tell us exactly what was, or lacking this exactly what was not, the judgment of the early Church in this matter, and whether the Church of later years has concurred in this judgment or has for good reasons modified it. I have not made such a study and I cannot expect to make it; but I feel tolerably sure of three positions: first, that no one but a member of the Church, and one who in purpose and act continues a member of it, can possibly admit to its membership; second, that in the cases cited from the decisions of councils in and about the fourth century, the questions raised were as to the theological soundness or the ecclesiastical status of those who had baptized, whether (that is) the heresies which they held or the schisms into which they had strayed unfitted them for this service, there being no

doubt that they all had a technically valid ministry; third, that the Church of England, wavering for a while under Roman influence, has now for more than two centuries and a half formally declined to acknowledge the validity of lay-baptism. Whether her doctors have taught that episcopal confirmation remedies the defects of such baptism by a sort of œconomy, I do not presume to say; and it does not belong to the scope of this lecture to attempt to decide for the Church, or to show how the results of difficult answers to difficult questions can be avoided. Certainly we must not forget the great importance and the great seriousness of baptism. In the case of adults, the decision as to its administration involves, more perhaps than anything else, a decision as to the remission or the retaining of sins; and infants are not to be publicly received into the Church without a solemn guarantee as to their instruction and training in the Christian life from the beginning, and their preparation for the laying-on of hands in confirmation that they may be admitted to the Holy Communion. The obligations which the Church assumes at every baptism are not light or negligible; the obligations which rest upon us who have been baptized are serious and lasting. "We who are baptized should be continually mortifying our evil affections and daily proceeding in all virtue and godliness of living."

V

1. It is but fair that we should ask, after we have dwelt upon the importance of membership in the Church and of the sacrament by which that membership is secured, whether there is such a thing as implicit membership in the Church, or whether (perhaps) there is a membership in the kingdom with which some are blessed while they are not formally admitted to the Church. It has never been doubted that they receive the sacraments *in voto* who, being spiritually prepared for their reception, are yet hindered by accident or by sudden death from the blessing of the ordinance in its normal form. A rubric prefixed to our office for the Communion of the Sick, much older than the English office for the ministration, teaches us this as to the one sacrament; and all will allow that it applies to the other. In regard to little children, who cannot by reason of their tender years have the desire of the sacramental grace, the Church may rightly accept the intention of parents, or even her own general intention, as taking the place of a baptism which could not be administered. Our own Church bids us bury all infants as her members, our brothers and sisters in her communion. To go further than this, I should say, is to intrude our decisions into that sphere which, owing to our ignorance,

God has reserved to Himself. In all ages, in almost every community, there have been and there are "seekers after God," *prope nostri*, men of good lives, of inspiring thought, of helpful service, who put us to shame by reason of the use which they make of God's gifts. They belong to God, and He has for them a duty, an enlightening, and a blessing. But they are not members of His Church, and we feel that they lose much by remaining outside of that holy fellowship. We may be content to know that the revelation which has come to us is not the complete scheme of God's dealings with His world of rational creatures, and that to be in this dispensation outside of the Church does not mean that one shall not have in another dispensation a place in the kingdom. On the other hand, we shall do well to remember that an unworthy, inactive, selfish member of the Church, however closely he may here hold to the form of membership, may not hope to fall back in another age to life under an older covenant; the Churchman who forfeits his relationship to Christ in the Church, forfeits of necessity his relationship to God in the kingdom.

2. A man's relationship to God—and that is, after all, the important thing—does not depend alone on what he does, on the manner and tone of his life. External deeds are oftentimes the

only tests that we can apply; and by what we call fruits, though they are often but flowers or leaves or even excrescences, we base our judgments of men. But often the external deed, the result of an impulse, is not the fair test. Rather, if only we knew what the man really is, what is in the depth of his soul his relation to God, we should know the man; and sometimes it is given us to learn just this, and to be assured of a reality of character which has not as yet gained full control of the life. This reality of character, based on a personal relationship, is to be sought in the Church, where the relationship is early established and the character is in its long process of development. In every nation there are those who fear God and work righteousness, and they are for this reason acceptable with Him; "acceptable," δεκτοί,* not yet accepted; candidates in preparation for admission to the blessed company of His chosen ones. It is a specially urgent duty for us, in this age and in our land, to see that those who are thus acceptable do hear the voice which calls them to personal relationship, to personal blessing, and to personal service.

3. There are tests of Church membership—I trust that you will understand me if I call them tests of Churchmanship—which are shown

* Acts x. 35.

with special clearness and solemnity in St. John's first Epistle. They are, as I said, tests not definitions; and they have to deal not with the beginning of membership, but with progress in it. "Whosoever hath been begotten of God is not a doer of sin, for His seed abideth in him, and he cannot be a sinner because he hath been begotten of God." "We know that whosoever hath been begotten of God is not a sinner, . . . and the wicked one doth not touch him." * The words, the precise form of which ought to be carefully weighed, speak of the regenerate man, in whom the gift or grace of regeneration has become an abiding possession; they declare that sin is utterly opposed to the life which is in him and to its rule and purpose. They warn us not to trust to a righteous act in our lives, however mighty, if it has not grown to be in us a living power; they teach us that the sinless life, the life of holiness, is for us the only normal life. They bid us hold fast to the conviction that the life in the covenant, the fully sacramental life, is that which is conformed to the perfect life of Him who is the Head of the Church, the Head of every member of the Church. We dare not ask what is sufficient on God's part or on ours for our salvation, that is to say our perfection; rather we would seek that in all we think or say or do we may come nearer to the

* I. John iii. 9; v. 18.

measure of the stature of the fulness of the perfect Man, our Master and our Lord.

Still we need to listen for His word; still we need to quicken our belief, our faith in Him; still we need to live in the promise of that Holy Spirit by Whom we were sealed and in Whom we have the earnest of our inheritance.

Lecture V

WORK AND RELATIONS

Ephesians i. 22.

καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ.

"And He hath subjected the universe under His feet, and hath put Him as head over the universe for the Church." ("hath given Him to the Church as head over the universe.")

I

We may now, having studied in outline The Plan and Preparation, the Establishing and Furnishing, the Constitution and Ordering, the Life and Membership, of the Church, pass to the consideration of its Work and of its relation to the World. And herein we must look at its work as well for itself as for those without, for whom it is specially bidden to care, and also at the World in the two-fold sense of the word, as the field in which the seed of God's truth is to be sown and harvested and as the power which arrays itself for warfare against God's truth. The whole inquiry is full of interest, even though it deals with difficult problems, both theoretical and practical.

1. First, then, we ask ourselves, What is the Church to do? For what is she adapted and furnished? What are the results which she seeks to attain? What is her ideal for herself, her "ardent longing" for the world?

Doubtless—though perhaps not to all people evidently—her first duty is to live with the life of the Spirit of God and in that life to grow to perfection. She is to furnish herself, through processes of growth, by study and by practice, for the fulness of life both in receptivity and in the exercise of the powers which have been granted her. For there must needs be a progress marking each period in her existence. Her destiny is far beyond any endowment which she has yet received, or at least has received in such wise as to use it; nay, her present imperative duties are beyond her present powers to execute. She has more to do, she has more to be, than she can as yet do and be; and it is her duty to grow in powers and habits both of reception and of action. "The measure of the stature of the fulness of Christ"—towards this she must be ever making progress.

Now for this the Church needs to give herself largely to worship; not merely to intercession or to prayer, but to the worship which is the basis of both and transcends both. In that worship is her inner life, her close communion with God; and the time is not ill-spent which she gives

as a body to fellowship with the Father and His Son Jesus Christ through the Spirit. It brings encouragement for duty and refreshment after labor; in it is the real progress, without which no other effort can avail; and when we forget this or are impatient at the demands which it makes upon our energy and our time, we lose far more than by any activity we can possibly gain. Let not the Church be ashamed—let not us be ashamed for the Church—to demand and to give our best of time and strength to the increase and strengthening of spiritual life in the special way in which that life is to be strengthened and increased. Let not the Church forget that her first duty in the sight of her great Head is that of which the world can never judge, which the world can scarce see, her continuing and progressing in the life of God.

The Church, too, must grow by seeking for new members and admitting them to her fellowship, as well in lands where Christ is but newly named and where His first disciples must be those of riper years as in those in which infants are by custom and by choice brought early to her membership; and she must grow by making her members, whenever and however admitted, better children, better youths and maidens, better men and women. If they have been called, they are to learn to look upon themselves as chosen and to approve themselves as faithful. This

is her pastoral work and duty, which no human plan, however elaborately devised or attractively displayed, ought ever to set aside; the Church is to lead her members along the way of their salvation, their perfection.

For in worship and in holy living the Church grows to be, with Christ and in Christ, the ideal Man, having indeed many members with varying offices, but progressing in strength and holiness as each member, doing his several part for the benefit of the whole, advances in the strong and holy life of Christ ministered by the Holy Spirit. Thus the Body is to attain its full stature and harmonious development; thus the Temple is to be made "magnifical" for the worship which in it is to be rendered; thus the City is to be builded of prepared stones and fashioned by the skill of the master-builder; thus the Kingdom is to be the righteous realm in which the righteousness of the King is to be manifested in the free righteousness of the citizens; thus in fine the Church of God must live and grow according to the law of her being, the guidance of the Spirit of God.

2. It belongs also to the Church that it should call the world, and bring the world, to God. The world, as it is the living world of man, is the object of God's love. He made man in His own image, with a capacity for His grace and an

ability of growing into His likeness; and when man wilfully fell away from Him, He forsook not the work of His hands, but by many admirable methods He visited the world, that He might prepare redemption for His people. Yea, so did He love the world, that He made ready for His Son to come into it as the Redeemer, and sanctified (consecrated) His Son that He might be sent by Him into the world. It was, in His sight, worth saving and capable of salvation. One great purpose of the Church of the Old Covenant, and the essential purpose of the Church of the New Covenant, was and is that God's love may be so clearly taught and so attractively presented to man, that God may gain the love of the world. The Gospel which the Church proclaims and is to proclaim is the Gospel of the world's redemption.

But, in another view, the world stands in opposition to God and His Gospel. The same Apostle who wrote as from the Lord's lips the "comfortable word" of which we were just speaking, wrote also most solemnly to those who had received the word of God and who had by it overcome the evil one that they must not love the world neither the things that are in the world, because the love of the world is inconsistent with the love of the Father. It needs little argument, however, but rather an insight into the great and merciful purposes of God as they

are revealed in Christ, to see that while it is a part of our duty to God that we should not accept the principles of the world as it stands estranged from God, and should not fall under the influence of that estrangement, we yet should enter into that love of God which reaches out to the world of His creation and provides for its redemption. In the very epistle from which we are taking our texts we read the key to the problem: "But God, who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins, gave life to us." And because of this love, nay as a part of the working of this love, the Church must call the world to the Father by the inspiration of the Spirit of the Father. For the world is the field of that kingdom which God has destined and prepared for His Son; and it is His will that the world-kingdom shall become the Christ-kingdom. Into this the Church is to call the world; and at least the elect and the first-fruits from the world are to be brought within the Church and to take a part in calling the rest into the kingdom. The Church—to use another figure—is for the world a herald, as it evangelizes and makes proclamation of God's love; and then, if it may be, a prophet to teach the world how to live in God's love. And this she does by her very existence, by the example which she sets, and by her direct action upon individuals;

mighty agencies, on the working of which we cannot now dwell.

3. It is the Church's duty also to give help to the world, to be among mankind as one who serveth, even as Christ was among His disciples while He was here on earth. The world, even as the world, has good impulses, earnest desires, powers that work for righteousness, noble traits of character; upon these any religion with a trace of truth may lay foundations, and the religion of Christ, with its absolute truth, may build up a holy temple worthy to be consecrated to the Father in Christ. To accomplish this, or even to make a beginning, the Church must freely offer to the world her help; and the offer must be made not by way of condescension or as reaching down from a high position into a place on which the foot may not tread and which the finger may scarce touch. The very life of the Church must, intentionally and sympathetically and really, enter the world, and must bring help where it is not asked and often where for a while it will not be noticed. If the Church can become the soul of the world, the world will soon be a fit object of the Father's love, even as the forgiven sinner who has entered into the Church finds the Holy Spirit possessing his soul and assuring him of his reconciliation. This is no easy thing to do rightly; there is the double

danger of so entering into the life of the world as to accept its principles and fail to attempt their reformation, and (as the opposite of this) of holding ourselves so far above the world in its need of reformation that we cannot even hear its voice calling to us. The Church has doubly erred; we have doubly erred; yet still our duty remains that we shall not only carry a message in Christ's name to those who are not as yet in covenant relation to Him, but shall also take them by the hand and lead them to Him. For the universe is His; and He is the Head over the universe, and specially the world of man, for the Church.

II

1. If this is the Church's work and duty—to perfect herself, to call the world, to serve the world—we must ask, What has the Church done, and what is she doing? and what lessons does she need to learn as to that which she ought to do and can do? The answer given by any thoughtful and earnest man cannot be at first very satisfactory or encouraging. "The reproach of the Gospel" lies heavy on the history of the Church. After long preparation, when the fulness of the times had come, the Son of God took man's nature, lived among men as example and prophet, suffered the death of the Redeemer of mankind, rose from the dead and

ascended, and sent to His Apostles and to His Church, over which He put them in charge, the mighty power of the Spirit of God, to teach and guide and strengthen them for every need. What could have been expected, we say, less than the speedy conversion of the world to God as revealed in Christ? We should have looked for the acceptance of the new covenant by those who had lived under the election of the Old Testament, and also by the nations whose was the more ancient universal covenant. We should have expected to see presently a new world—new in belief, in character, and in life; the parts of the earth which apostles and apostolic men could reach would soon have heard and accepted the Gospel message, and when new lands were discovered their inhabitants would soon have found their place in the Church. The prophecies of old, and in particular those which were inspired by the return from the great captivity, would have been fulfilled; the age of peace and righteousness and holiness would have begun, never to cease until the Lord should return to crown the work of His Church and enter upon His fully manifested kingdom.

Nearly twenty centuries have passed, and the visions inspired by the "new order of the ages" have not had their fulfilment on earth. "Modern Christianity a Civilized Heathenism": under this title an earnest man wrote a generation or

so ago, and shamed us even when we thought that we were answering him. "The Reproach of the Gospel": so the Bampton Lectures of eight years ago bade us read the lesson of the Church's history. With centuries of preparation, with the completion of the times awaited and given an immediate response, with the needs of men felt and acknowledged as never before, with the most exact correspondence to all those needs, with the vigor of a new life acknowledged to be irresistible, with early years of enthusiasm and following years of victory for the truth, with unique opportunities and marvellous power to meet them, the Church must face the insistent question, What has been done, what is now doing at all commensurate to this? Is our modern Christianity really better than heathenism except for the veneer which we call civilization? Are the words of the Gospel a reproach to that divinely framed and furnished organism of which the early Christians hoped that it would accomplish the deliverance of man from the tyranny of sin through the power of the all-holy Spirit? Suppose that some celestial being, of keen sense of observation but ignorant of the progress of events on this earth except for that which he could directly see and hear—suppose that such an one had visited our planet at intervals of a quarter millennium, seven times now since the Lord's death and ascension; how would the

Church's history read, what would it prove, to him? The successive dates 250, 500, 750, 1000, 1250, 1500, 1750, remind us of the importance of each period, of some distinguishing mark or appellation for each, of new attacks, new defences, new hopes, recurrent disappointments; but for the moment at least, we hear the angel saying, Is this all? Was the scheme propounded by the Nazarene impossible of execution or at most impracticable? Was His revelation, His teaching, His exhortation, only for an *interim*, beyond which His knowledge did not pass, so that His hopes were indistinct if not fallacious? There are those who tell us this with honest persuasion or even with glad satisfaction. And we are hard put to it in this time of world distress, while a dispensation is drawing, as it seems, to an end; we are forced to acknowledge that in appearance the result is not correspondent to the beginning, the work to the energy which has been applied.

2. Such questions as these cannot but set us to thinking; for we feel that if they are really fair—and this they seem to be—they deserve and must have an adequate reply. But no sooner have we said this than we begin to doubt whether the questions are quite pertinent to the matter in hand. The Church is a spiritual body of men gathered under the laws of a heavenly

kingdom, whose King is the glorified Incarnate Son of God. His kingdom, in its present manifestation, is on earth, and its operations in so far as we take part in them have earthly surroundings. But only a small part of the members of the kingdom are in this preparatory state of existence; their number is almost infinitesimal if we compare it with the number of those who, having passed a longer or shorter probation here, are under God's special care and training in the world of the dead, and in some way (we can hardly doubt) influencing the life of the great body of which they are a part. Even granting what we may well think true, that the actively serving Church—and perhaps the actively worshipping Church—is the Church which has for its members men in their full humanity and not yet fallen under the power of death, we cannot rightly judge the Church's life if we ignore that large part of it which is lived under the limitations of the expectant world. Could we but gather into one the whole state of Christ's Church, not militant only, but expectant, and it may be in some of its members co-operant with its exalted Head, we should get a different picture from that in which we see results from lives the years of whose active service have been few while so much of their energy in that short time has of necessity been given to the growth and discipline of their own active powers. We should see results,

perhaps not attained but assured, which would atone for much that here would otherwise have been adjudged scanty success even if it were not condemned as failure. Christ and His Church would certainly be justified for much patience and hope, much faith and charity.

But quite apart from this, to which we cannot appeal except in reply to those who really believe in the Lord and in His unfailing care for His own, we may well remind ourselves that many of the tests which we apply are tests so distinctly earthly and speaking of the earth that they bring forth but a negative response from things heavenly and spiritual. The principle of success, of success measured or measurable in the eyes of men, is not a principle to be applied to the growth of a soul in holiness or to the progress of the Christian society. Renewal is not to be brought about solely by externally applied influences; it must be, as St. Paul said, "renewal in the spirit of the mind"; even as the physician, though he judges of the nature and the progress of a disease by its symptoms, does not set about to cure it by repressing the symptoms, seeking to make a fair exterior while (as we say) he drives the disease within and increases its virulence and power. Some apparent failures and defects, like some open wounds, are really signs of healing, of renewal begun, of restoration fairly assured. Many a beginning in grace and char-

acter is more than half of the work of restoration. Principles honestly accepted and made ideals, though not always followed, are better than rules accepted but as rules, barely affording any strength to the character.

Consider also that the victory of Christ's religion must be a moral victory, and must be based on a change necessarily slow even when it is most evidently progressive; that the patience of waiting—a divine grace, for is not the Incarnate Son now these long years waiting for that which men might say He could accomplish at any moment?—that the divine grace of patience must be long exercised in the life of the soul as well as in the operations of nature; that the test of any progressive work is in its end, and that to test its growth in order to measure it or to question it is almost certainly to bring it to an end.

3. All this, however, is in a way but negative; let us put our question in a positive form, and it will demand a positive and optimistic answer. Is not the Church in the world better than the world itself? Is not the world itself better because of the Church which is in it? We cannot hesitate long as to our reply. There have been many changes in the world of man since the day when the Gospel was first preached and those who believed its message joined themselves

to the Apostles of Christ. What we call the civilized world has adopted new standards and new methods of life; it has extended its borders and carried those standards and the teaching of those methods to nations who had been thought outside the limits of humanity; and these nations have learned that, if they would be accounted civilized, they must accept some of the teachings of the Church of Christ. Both within and without the pale of the older empires, men have learned to honor qualities of life and character which they had thought despicable and to think lightly of some which they had held in esteem; 'humility' has become a virtue and 'ambition' a fault so serious that it may well be called a crime. The world expects to-day of men and of nations a course of conduct based on the life and the precepts of the Man of Nazareth; and it stands amazed and indignant when individuals and peoples fall back from it to the brutality of a non-Christian age, a method of dealing with foes marked by inhuman cruelty. There is a better air than of old which men may breathe; and though at times a deadly miasma settles around us, we are sure that above it the air is wholesome and clear. The Church has at least brought a high estimation of that which is really worth while, and a desire on the part of all men, when they are at their best, to deserve it and attain it; and perhaps that is as much as we ought to expect

from a righteous power working for less than twenty centuries against entrenched and strongly supported forces of evil.

III

1. Our discourse has been thus far rather of the Church and the world as standing opposite to each other, or at least as having different spheres of action and different principles for their guidance. We ought also to consider the world as God's world, having its duties and its operations in matters which concern its own well-being, in that aspect in which we may rightly call it the State. There are, in fact, besides the Church, two institutions or organizations in which men find themselves and with which they have to do, the state and the family. We ought to consider, as coming within the subject of to-day's lecture, whether these are rightly co-ordinate with the Church, or whether their functions of life and progress ought to be looked upon as included within hers and subject to her guidance and control. Without doubt her principles and her teaching apply to all human relations and to all phases of men's conduct; it is hers especially to emphasize the lessons of duty and to justify them as the varied expressions of principle. There is, it needs not be said, a distinctly religious element in every adequate conception of the family; the parent stands to the

little child in the place of God, and a divine sanction attaches to the parent's instruction and guidance; his teachings are to the child infallible, his commands are not only positive but also righteous. In the ideal relationship of father and mother with son and daughter, this continues; and it is confirmed by the relation on each side to Christ and to God as this is gradually recognized by the growing intellect and spirit. Yet even here the Church must leave somewhat to the parent's responsibility, and for a time at least even her strongest exhortations may be stayed by the parent's judgment. In like manner it is with the State. God has set some in "station and governance" over us; or in words of a more republican sound, "in God's name we entrust some with the authority of government"; and matters of civil and legal righteousness, the righteousness of citizens as such which can be determined by law, pertain to them. They should indeed be Christian men, and they should apply in matters of law the lessons which they have learned from the Gospel; but, as our Article says, "the civil precepts of the Mosaic law should not of necessity be received in any commonwealth," nor is it at all of necessity that the civil polity to which St. Paul appealed for justice and to which he bade his disciples be subject should be maintained or even willingly accepted by the Christians of all time. The

state, as the state, has duties and responsibilities, partly well defined and partly the varying application of principles, which the Church, as the Church, may not specifically direct.

2. In fact ecclesiocracy, if one may use the word, is intolerable as a form or a principle of civil government. Presbyterianism seems to have a strong desire to take in hand the ordering of states, perhaps from the rigidity with which it has held and taught and practised Calvinism. We have before us the example of its tyranny at Geneva; we remember how England submitted to it, and after fifteen years was glad to restore the Stuarts with all their proven and all their dreaded faults; we are told as a lesson for Englishmen of to-day that "the non-conformist Churches owe nothing but unhelpful political memories to the presbyterian experiment." In Massachusetts, where the ministers really ruled, they urged on the magistrates to cruel inquisitions and more cruel punishments for the unfortunate beings who were charged with witchcraft; in Connecticut, where the civil authority held its due place, the ministers when asked for advice gave it with such wisdom and common-sense that the colony was almost quite saved from the ignominy of judicial murder in these unfortunate cases. The Church must indeed, as has been already said, teach duty to

the state, or rather to the several members of the state, those especially who bear the responsibility of administration; and on the other hand, the civil authority is "in all causes and over all persons as well ecclesiastical as civil within its jurisdiction supreme"; it is the duty of the state, a duty formally recognized by all well-ordered communities, to see that the civil affairs of the Church are righteously administered.

3. The Church, therefore, is not furnished, as her Lord while He was on earth was not furnished, to be "a judge or a divider" among men; but she can prepare men to be judges and dividers, both faithful and just, among their fellows. The Elizabethan hypothesis is not true now, in England or the United States or anywhere else; if it had not been affirmed by the eloquence of the judicious Hooker it would hardly have been accepted as true in the days of the great Queen: no commonwealth is made up of one body of men, who from the spiritual and religious view may be called the Church of the land and from the judicial and political view may be called the civil estate of the land. The state has its place and its duties, in the administration of which the Church may in no wise interfere with the arm of force or rebellion, though it may be the duty of some of her members

to bear the sword in assertion or defence of civil righteousness and justice; the Church too has its place and its duties, which she may not maintain in the same way, but which all her members should hold for themselves and for the community of which also they are members, in the firm assurance that nought but righteousness and God's blessing upon it can ever exalt a nation. The world—the State—can teach some lessons to the Church, as the Church can teach some lessons to the world. Blessed is the community in which this instruction is righteously given, gladly received, and humbly followed.

IV

We can now come back to see how the consideration of the Church's place in the world helps us to understand better the three items, if they may be so called, in God's great revelation. They are, you will remember, Truth and Duty and Worship.

1. It is certainly a part of the Church's recognition of her duty to the world, that she should lead into and in truth. And the truth which the Church teaches and to which she bears witness is not merely a new revelation in a new book, though that revelation is the vision of the Incarnate Son of God and that book contains

the Gospels, the Acts, the Epistles, and the Apocalypse. The Church, made the keeper and witness of this new revelation, as she became by inheritance the keeper and witness of the old, opens before herself and bids others prepare to look upon the vision of truth, the knowledge of reality. That reality of life, of knowledge, of progress attained and perfection attainable, is reached by the human soul as it is attuned to it, seeks it, and surrenders itself to it. It comes from the unveiling of God as He is made known by His words and His works and in His Son, towards Whose likeness men advance as they learn of Him and love Him. It is, in no technical sense but in full reality the result of the study of Theology—that great science which treats of God and of all that He does. The call comes to us to learn all this as it may be learned in Him Who sums up in Himself all that can be revealed, in this stage of our existence, concerning the heavenly Father. To the Church there is opened by the Spirit the great revelation, far greater, far simpler in its unity, far more complex in its application, far more precious, than we yet know. The Church is truly Catholic when she welcomes and studies and teaches all this, and makes known to men of every kindred and people and nation and tongue that for which they all are waiting. Only from the Church can the world learn to appreciate and to appropriate this learn-

ing, this wisdom; she is the great university where the unity of all knowledge and the details of every branch of knowledge are taught as belonging to life, nay as necessary for the gaining of life and for progress in it.

2. The Church also owes the world lessons of duty, instruction in both the knowledge of the moral law and the practice of its precepts. That duty does not indeed in all its parts await the communication of a distinct revelation, for we do not assume that the world as the world is without any conviction of what it is wise or expedient or necessary to do. The law is written in lessons of experience, in conclusions from natural relations, in thought-out convictions, in the conscience often instructed in ways of which we know little or nothing. But experience is uncertain and far from uniform, natural ties are strained or weakened or perhaps made unduly strong, the logic of the untrained mind yields to fallacies, the conscience may be weakened or "seared with a hot iron." As in Christianity is the republication of natural religion as well as the first publication of somewhat that supplements it, so the Church republishes the law written in the hearts of men, to which witness has been borne though with divers imperfections by the law of nature and of man and of God, which has been recognized by individuals

and by states, and which has vindicated itself with an emphasis peculiarly its own; and with this she declares the moral law as its extent and its power were made known on the mount of the Beatitudes and in the garden of the Agony, in the wilderness of the Temptation, on Hermon and on Olivet. Thus the principles of duty are shown, those from obedience to which no man can ever be exempt; thus the methods of the application are suggested and exemplified; thus the supremacy of conscience is maintained, while man is taught to see that it is guided by God's eternal Spirit.

3. And besides all this, the Church can teach the world its hardest lesson, that it ought to worship and that it can worship. The solemn, serious, real acknowledgment of God; the recognition of His majesty and glory, of His wisdom and power and goodness; the conscious entrance into His presence; the offering of self to Him in absolute surrender; the laying open of the heart to Him in penitence, in supplication, in thanksgiving, in praise—the world, you will acknowledge, cannot effect this; even the Church, save in her saintliest members, does not know the fulness of such worship. True; but the Church does offer worship, and worship too under the newly revealed name of God—Father, Son, Spirit—and her worship is on behalf of

the universe, the destined Head over which is the Christ, while she is to act for it and on its behalf. The world will not learn this without being strongly drawn to her and through her to her Lord. Have we not noted from time to time that they who have not cared much for the revelation of truth or for lessons in duty have been moved by drawing near to some act of solemn worship? that men and women have been led to ask what the Church had to teach them or what they ought to do, after listening to the words of our office for the Burial of the Dead, or joining as far as they could in the lofty strains of a Christmas or an Easter service? The sacramental worship of the Church—I do not use the word in its restricted sense—does indeed so correspond to that in the heavens that it lifts even the untrained worshipper up to the heavenly courts; and as the Church worships she not only represents the world of men and the whole universe, but in a very true way she brings to God this world over which He has made His Son to be Head.

V

The Church's duty to the world has never been quite forgotten or quite neglected, though it has at times been ill appreciated and ill discharged. At the present time the summons

to it, at least in some of its aspects, is urgent, high value is set upon it, and constant attention is demanded for it. The Church is not allowed to be selfish; she is almost bidden to forget that she has a duty to herself.

1. Doubtless it is well that we are reminded that the Church of Christ has been set in the world for the world's benefit, to teach it truth and duty, and to bring it to accept and use great opportunities. He who is, and is to prove Himself, the Head of mankind, has called and organized a body of men, has furnished it for service, and has bidden it render that service—His service—to the world of man. His present life and his present work, as far as they affect mankind, are manifested through that Body; the Church stands in such relation to Him on the one side and to the world on the other that it may further or hinder the accomplishment of His great plan for drawing all men—yea, all things made—unto Himself. The influence and power of the Church are great; they are in very deed felt and exercised, and they are ready for further use; for the Spirit of God, as He is the Spirit of the Incarnate Son, is living and working in the elect that through them His life and energy may reach the rest of mankind. The world—the ignorant world and the indifferent world—must reckon with the Spirit's life

and its results, as indeed it does reckon with it in every good or evil act seriously undertaken, and as it has in some way reckoned with it since the days of its first foundation and commission and furnishing. But does the Church seem to take seriously into account its relations to the world, and its obligation not only to commend to it the truth and power of which it is the custodian, but also to enforce the application of both? They are a new truth and new power, even at the end of well-nigh two millennia, for not even yet are they fully exhibited and commended. The Church has great need to learn to do this part of her duty with energy and gladness, and to draw the world to herself and through herself to Christ by the strength and the beauty of the life of Christ as it works and is seen in her.

2. With this there will come a manifestation of that which we have been taught to confess in the Apostles' Creed as an application of the meaning of the Holy Catholic Church, that it is or implies or results in the Communion of Saints. In our ordinary understanding of the words, which can hardly be doubted to be correct, they mean that the members of the Church, the elect, those called for holiness and in whom the Spirit of holiness is living and working, have a common life and share one with another in holy things; they indicate the truth which in

the Nicene Creed is condensed in the word One. If perchance they are right who think that at first the clause was the acknowledgment of the sharing of Christian men in holy things, their participation in grace, in sacraments, in the gifts and operations of the Spirit, the confession is of a like truth. There is the union of many men, some on earth, more in the abode of the righteous dead, in one body; the life, the action, the work are one; the unity in the Church, far beyond anything that is human or temporary, is the unity which is the highest thought, the noblest hope, of the seer, the scholar, the divine of our day.

3. All this is still preparation. The aim of the Church is not directly civilization, not a universal empire as men define empire. It is the incorporation of each soul of man into Christ, as mankind in its unity was incorporated into Him when He took the common nature of all; that as He is the Son of God who has taken human nature to Himself, so each son of man may in Him be made partaker of the divine nature. In the Church, as far as it lives its real life, there is the constant progress towards the greatest of all conceivable ideals. To be moving and working towards such an ideal is a greater thing than to seem to attain it, a far greater thing than to think that it has been

attained. God hath given to His Son to have the universe subject to Him and hath placed Him as Head over all things for the Church's sake. Our blessing, our duty, is to further that greatest purpose of the eternal Wisdom and Goodness and Righteousness.

Lecture VI

THE FUTURE, THE BRIDE AND THE KINGDOM

Ephesians i. 10, 11.

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ. . . ἐν ᾧ καὶ ἐκληρώθημεν.

"To bring under one head the universe in Christ—in Whom also we have been chosen as God's portion."

I

If in the preceding Lectures of this week we have considered at all rightly the Life and the Work of the Church in her present state, we may with some confidence approach the topic of the Church's Destiny in that which remains of the present dispensation and in the ages to which we look forward.

1. For we have confessed our faith in the Church as a living body, a holy temple fitted for worship, an organized empire. Of these facts, indeed, as far as external tests may be applied, we have as immediate knowledge as we have of the existence of any other organism or structure or corporate institution; as to that which they signify, the real and essential meaning of them all, we are assured that our belief

is not groundless, but rather that our convictions are strengthened by history and experience. The Church, moreover, we are persuaded, has had in all the years of its existence thus far historic unity and vital continuity, and it holds with gladness to the promise of perpetuity, guarding it among its chiefest treasures.

2. All this we have declared, and of the truth of all this we are fully assured. But we also have confessed with sorrow and shame that the Church's work is marred by imperfection and that her life has sadly failed to reach its ideal. We know that this is due in part to the fact that she is finite and compassed with infirmity, and that in her present state she may not expect to reach perfect strength or perfect holiness; and while we grieve that she has not yet attained to that fulness and vigor of life which should be hers, we thankfully remember that neither finiteness nor weakness can of itself destroy the work of God. But we must add to these marks of imperfection the divisions of the organized and the separations of the unorganized; and at times we are tempted to doubt of the possibility of the fulfilment of God's great and precious promises.

3. Now there is, in view of this state of things, a right and holy discontent which should be encouraged rather than blamed. To be satis-

fied with that which is imperfect and wrong is an error and a sin. It is with the home of our souls as to the eye of the inspired writer it was with the home for which the heroes of faith looked in the olden time. They declared plainly, says he, that they were seeking a country; they were not mindful of that from which they had come out and to which they might return; their desire was for a better country, that is a heavenly. So we, though we have found our home and the abode of our souls in the city of God, yet confess that its state is not yet that of the heavenly city, and we long for the perfected state of that which now is imperfect and marred by the hand of man. We dare not be satisfied with the present condition of the city of God here on earth; and it should be the high ambition and the firm hope of our souls that the Church should be in character and in fact, as it is now in dedication, worthy of Him Whose temple and abode it is. The Lord Christ, and for His sake we His members, cannot rest satisfied with that which is blemished by defect and disgraced by evil.

There is also an unreasonable and unhealthy and evil discontent, which despises imperfection as such, is impatient with that which is making progress but has not completed its advance, and would bar all enthusiasm from the attempts of faithful men to further a good work.

Even this must be judged and treated considerately, as often springing from a good motive and aiming at a good end; but in itself it is harmful and wrong. It is not exactly pessimism, and it does not always impute or suggest wrong motives; but it discourages bravery in the present and it darkens the bright image of the future which is drawing brave men on and nerving them to spend and be spent for the truth. Almost as bad, sometimes even worse, is the passive acquiescence in the mixed condition of things as they are, in the falsely named confidence which, calling upon God to act for us, refuses to work with Him in those very matters which He has by the ordering of His providence made to depend largely upon the generous and true action of our powers of choosing and furthering the right. This passes beyond perverted faith or indifference to duty; it is negligence of God's appointed means and the preferring our own ways to God's.

Here then we find ourselves, in the disorder of an unregulated kingdom, in a body in which sometimes the head is sick and the heart is faint, in a temple which often seems ill fitted for worship and unsuited for the divine abode. Yet it is, in its design and in its making, the kingdom of God, the body of His Christ, the temple in which His Spirit dwells. What have we to say as to its future in this world and in the working

out of this dispensation, and as to the great issues when a new age shall be ushered in, the age of the resurrection? What visions of further ages are opened before us by the words of apostles and seers? And, as leading up to this, what position ought we to hold, what duty ought we to undertake, by what reasonable and religious hope ought we to encourage ourselves, here and now?

II

Our own position, that of the historic church in this country, with that of the national churches of peoples nearest of kin to us, has a discouraging side, of course, but it is also full of encouragement and hope. We have a right to maintain that the position which we hold has much to confirm our own convictions and to attract devout men of sober minds to ourselves. There is great strength in the knowledge that we represent in this land the historic Church of English-speaking people, and that its historicity is plainly proven and, when rightly stated by us, is confessed by all who know the facts, whether they agree with us in our conviction of their value or not. Add to this that the English-speaking people is the mission-sending and mission-supporting people, and that the Church of that people has its representatives in almost if not quite every land upon this globe; and we are strength-

ened in our faith that the religious influence of the greatest society of nations is most naturally (and therefore most powerfully) exerted by this great historic Church. Upon certain aspects of present and prospective strength we may for a moment dwell.

I am afraid that we cannot claim for ourselves that mark of strength, both for defence and for advance, which is to be found in sound learning. We in this land are so young, so scantily furnished for deep and extended study, under such compulsion to work for daily bread, endowed with so little appreciation of learning for learning's sake, in such danger of making our scholarship shallow under the guise of breadth and of limiting the healthy range of our thought under the claim of being catholic, that we sometimes fail in sympathy with that learning, at once generous and precise, which lies at the basis of all wisdom in matters theological. But, please God, we shall never scoff at sound learning nor make light of its results; we have the rich treasures of the results of English study at our hands, and we have the ability to use them and profit by them; we must believe that in this way very specially and very helpfully we are led along a path in all truth.

While thus, guided by the Spirit of truth, our Church of the Anglican communion makes her appeal, as at the Reformation and ever

since, to sound learning, she sets up no claim to a new revelation nor does she encourage us to frame any theory for the improvement of God's plans. The revelation of fundamental truth made by the Lord directly or through those whom He specially commissioned she believes to have been in itself complete; the plans on which He laid the foundations and by which He guided the superstructure do not seem to her to need either modification or strengthening. Holding fast to that which is proved to be from the beginning, she has defined what, in the adaptation of a military term, has come to be called her quadrilateral: the Scriptures, the Creeds, the Sacraments, the Ministry; and these being accepted as commending their position by tradition (that is, testimony) and faith and reason, she calls in all the learning at her disposal to show their adaptation to changed times and places and manners of men, to point their application to special mental or moral or intellectual problems, to draw out by a real development from the sure tradition that which can meet and encourage each new advance in human knowledge and each new demand of human life. Wonderfully placed by God's acts in history and in providence, severely tried yet graciously conserved, reaching back to the foundations and forward to the consummation, taught to fear no truth and neither to suppress nor to exag-

gerate any aspect of truth—a lesson which I verily believe the Church as the Church has learned, though some of her members have evaded it or even tried to suppress it—this Anglican Church is for the English-speaking peoples and their fellow-Christians the Church of the future because she is the Church of the past, the Church of the reconciliation because she is the Church of the unchanging foundation. With humility but with sure confidence, she knows that from the gifts, the *charismata*, which God has given her she can offer much to those who—as a rule by no fault of their own—are not yet thus endowed, She would rather consider what it is which she is able to give and must give from these *charismata* than listen to the suggestion that she give up some part or other of her endowment; while on the other hand she is ready to receive from the learning and piety and spiritual endowments of others the fruits of those gifts of truth and grace with which God has endowed and adorned them. She is learning, I believe, that when we all seek to give we shall all come near to that complete furnishing which the Lord intended for His one Body, the Catholic Church. And we in this land, where we are not trammelled by subjection to the State, where our free episcopacy is purely ecclesiastical, where our power of adaptation is in part understood and our adherence to the

fundamentals is respected—we in this land may thank God for the position which we hold and the opportunities which are ready at our hand.

2. Thus we—I am speaking especially of our own Church, but the thoughts have a wider application—have a future of hope opening before us in this dispensation. We look confidently for life continuing and life becoming more abundant; for growth which can be manifested and growth which may be felt; for a clearer vision of truth and a stronger hold upon it; for the power to set things in their true places and to see them in their true perspective; for courage to act and for patience to wait; for faith and hope and charity; for a better knowledge of ourselves and a better understanding of others; for more self-sacrifice and humility; for the thankful recognition of what we have received and of our responsibility for it, and the devout search for other gifts and other fields of service; for the furtherance of those attributes of unity and holiness and catholicity and apostolicity which are, each in its way, necessary marks of the Church. We have received and are using much bestowed on us by the Head of the Church to His great glory; we are capable of receiving and able to use much more from Him and for Him. His be the glory!

3. With all this, however, there are great and evident dangers, some almost impending and others which may soon become very serious. Some of them, as is readily recognized, belong especially to our own time, and some are recurtent as seeming to be faults inherent in human nature.

We are in a real danger of wearying of the restraints of the trust committed to us, and of impatiently seeking to cast them off. Now a trust which calls for no restraints and involves no obligations is no real trust; it is not worth a man's while to be concerned about it; and if we thus reckon it, we must reject or at least surrender it. This indifference may make its appearance and work in either of two directions; the Church may suffer from both errors, while some of her members turn from her well-marked path on this side and some on that. We all need to be on our guard lest we allow our Churchmanship to become narrow and also lest we allow it to divagate into shallow breadth. Into either error we may lapse from a false apprehension of the trust committed to us or from the notion that freedom cannot be shown except by a wanton rejection of all limitation. This is a serious danger to-day, when "entangling alliances" seem to be alluring us in the direction of breaking with the historic organization on which so much depends in our scheme of ecclesiastical order,

and in another direction we are tempted to deny, or at least to imperil, our belief in some definite or implied article of the faith in the hope of adapting that faith to the mind of this present world at this present time.

There is reason for great caution in making or advocating schemes for unity in the acts or the beliefs of Christian men who are not at one in faith or order, lest we create a league of one part of Christendom professedly against another part, and while we seem to bring together those who can have but a slight or even a negative bond of fellowship find that it results in widening the chasm which separates us from others who in many ways are more like ourselves. A league of anti-Baptists or anti-Unitarians or anti-Romanists in the present state of Christendom is a serious impediment to Christian unity as it is a serious menace to Christian charity; and the same thing would be true of a league or federation of anti- or non-Episcopalians. Any one of these could not but be moved by a spirit of narrowness; whereas the recent union of two strong bodies of Presbyterians in Scotland and the overtures for their union with the established Kirk, all having exactly the same faith and order but separated by events which have now become purely historical and by theories which are naught but theories—such union as this comes from a generous spirit and

is the mark, as it is the promise, of great strength and progress. For ourselves in this land, is there anything more evidently and more simply our duty than to call back those who not long ago unnecessarily (may not this be said now?) left us to form the body which they called Reformed Episcopal?

There is also a very real and serious danger at this time in the opposite direction of apparent but unreal breadth, on the direct road to neo-Unitarianism; it would claim for itself modesty, but it is really based on indifference as to the fact of the Incarnation of the Son of God. It is the beginning of a movement of thought which may be far more serious than the Unitarian movement of a century and more ago. That was in fact Arianism, the result of a reaction against the tritheism of the Calvinists; its leaders, as has been said, did not reject the Catholic faith because they had never had it fairly proposed to them; and they did hold to the miraculous birth and the actual resurrection of our Lord Jesus Christ. That Arianism has degenerated into Socinianism, the humanitarianism now prevalent in some parts of New England. But there is growing in the societies of the Congregational order a new form of denial of the Lord's divinity (or deity), based as I was saying on the notion that this is not an essential part of the belief of Christian men, or oftener on the per-

suasion that it is of little importance and practically a thing indifferent. Some of the most venerable Congregational "Churches" are omitting the use of the Apostles' Creed as a symbol of membership or of any kindred form which confesses the deity of Jesus Christ, giving as their reason that the doctrine is too hard for young candidates for admission to understand or that it embarrasses practical religion with dogmatic phraseology; and this, when their spiritual fathers would gladly have suffered and died for the faith of Christendom as to the Godhead of the Eternal Son and His Incarnation. The danger has reached us also, not in exactly the same way, yet with the same tendencies and with perhaps greater cause for dread as to the results. It is much to be feared that some of us, men of learning and influence, may acquiesce in an estimate of Christ and a teaching of His position and His relation to us quite inferior to that which is contained in the Creeds and has been the historic faith of Christendom. We may use the same confession, so they seem to say, by a sort of pragmatism or by a qualifying interpretation; but the result is, at the very least, that the place of Christ as the divine Lord of our souls, claiming our allegiance, is not fully allowed, and that our worship of Him is not absolute and with the entire surrender of our souls. Some men even seem to be beginning to say,

in these times of trouble in which men's hearts fail them for fear, that Jesus Christ and those who believe in Him are hindering the progress of the world, teaching principles and rules of conduct which cannot be tolerated by those who must maintain the world-power; it behooves us to be very watchful lest our faith in Him become weakened and our confession of Him become less outspoken than has been our wont. The new Unitarianism may get a hold on us while we think that we are but making concessions in words to those whose real convictions are strong; we can but fear for ourselves when we find our neighbor's houses weakening in their foundations.

I may perhaps suggest one other danger, of an opposite kind to that last spoken of, a danger which is not new but recurrent in such wise as to require that we keep on our guard against it—that of calling by the name of Catholicity what is in reality but a form of narrow Donatism, using a great and generous and comprehensive name for a narrow and individual conception of God's truth and a restrictive definition of those in whom we are willing to acknowledge it. We certainly need to beware of tying down a great revelation to that interpretation of it which we chance to like and of declaring that none are faithful to it who do not express their fidelity in our special way.

But, while we do not deny that there are these and other like dangers, and while we must not fail to confess it our duty to recognize them and to be on our guard against them, we must also gladly acknowledge the great strength and encouragement which come to us from the truth so largely held and earnestly maintained throughout the Christian world in regard to God, the Lord Jesus Christ, the Holy Spirit, the Christian Church, the value of its ordinances, and the power of its sacramental life. And we do well, moreover, to remember with gratitude that the influence of the Church, both for righteousness and for truth, is felt and acknowledged in the world which the Church is bidden to serve, the world which is not only in purpose, but also to some extent really, the kingdom of God. But on this we cannot now dwell, as we need to venture upon some view of the future as following from suggestions already made.

III

1. The conflict with the world is not ended, either as it exercises upon us a power of attraction or as it wages war against us. The principles of the world-power, of the nondescript beast which represents the fourth great empire and of the like savage creatures which show the counterfeits or the revivals of its power

in later days, these have worked in or against the Church—more seriously against it when within it—since the days of Constantine. The seer who had a vision of the Church in her first glory, bright and holy, the vision of which we read in the twelfth chapter of the Revelation, soon was bidden—the record is but five chapters later—to see her riding on the beast, subservient to the world, drunken with the blood of the saints. She began the record of weakness and shame by making her work a part of the world-scheme; and to this error, under the name of establishment, she is still in some countries enslaved: she passed on to claim for herself the imperial power over nations and kingdoms; and in one conspicuous instance she has long weakened her spirituality by her demand to hold worldly sway and to receive worldly homage. Against these errors, neither of which as an element of practical failure is limited to the places where it is formally or practically professed, the Church as she looks into the future must determine to be on her guard. She must be separate from the world, wherever and however the world is represented by Babylon, even as Israel was bidden to come out and be separate from the great city whose very name suggested confusion and every page of whose history told of tyranny and cruelty. For our subservience to that city, our acceptance of its customs and laws, there

is the constant call for repentance and reformation.

2. Yet in the world, as we view it in another aspect, no matter how unpromising or how hostile, we are to recognize the field for God's truth and God's grace of which we have been in some part put in charge. The evangelical prophet looked forward to the day when Israel should be "the third with Egypt and with Assyria, a blessing in the midst of the land," when Israel's God should say, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." * Thus in the world we must acknowledge all that is good and search with confidence for all that can be made good. The Church ministers a priesthood for all mankind and for all the creation; and she must bring before God for healing, for strength, for blessing all that God has made and especially all whom He has redeemed. And, if possible, she must bring it as a willing offering. The whole world cannot at once be led into the fellowship of the Church; but some part of it may at least be ready to accept services that the Church can render, to use its head, its heart, its hands, as those of a servant, and thus to take something from it which may perhaps relieve its weariness or lighten its burdens

* Isaiah xix. 24, 25.

or quiet its complaints or remedy its injustice. Even now the Church benefits many a one who does not know of it, or knowing it despises it; this is true priestly service, all the more true and all the more priestly for being unseen and unrecognized. In this well-doing the Church must not be weary; we who are in the Church and should be engaged in this well-doing must not suffer the Church to become weary; we must remember that the world is God's, the heritage which he has given to His Son.

3. Yet, to return once again to the warnings which we may not neglect, we must be prepared not to be discouraged or fall away at the great declension which may come, which may at any time be impending. The prophets of old time gave warning of such declension; it came, and the remnant was saved: the New Testament prophets foresaw a like falling away before the end should come, and they bade us not fear in the time of trouble, even if the Son of Man should at the last scarce find faith on the earth. But we—and those especially who are now near the beginning of their active life, and who may see more of the evil that is coming on the earth than shall we whose days are moving towards the end —we must be braced against the possibility of a weakening of our courage and perhaps of active opposition because of our Christian faith and

our allegiance to our Master. Armenia is not the only land in which religious persecution is possible, nor are the Turks the only nation who may think that the doctrines and practice of Christianity are a hindrance to their progress. We too may perhaps be called to quit us like men and suffer for the truth's sake.

IV

1. Thus far to-day our thoughts have been turned towards the future; and in fact, it would be but an imperfect study of the Church and of the Church's witness to herself, however restricted it might be by the limits of time or the ability of the speaker, which should fail to look at the promises made to the Church or the hope by which the Church is inspired. We have noted already that we are to be prepared for a future which may have much to try our patience and test our faith; that we must be ready at all times to contend for the truth and to submit our allegiance to any test that may be applied. On the other hand—nay rather, in consequence of this, we have firm confidence in the progress of the life of God among men and of His Kingdom; as also we cannot doubt of the continued life and increased vitality of the Body of Christ, of the extensive and still more of the intensive life of the Church. That God is the King of the earth and that His

kingdom by right extends to all mankind; that man is so constituted as to be adapted to God's righteous dominion and under its guidance to advance to thankful acceptance of it; that unto Him every knee shall bow in worship and every tongue shall swear in allegiance; of all this we are satisfied. We know that this worship and allegiance must be willingly offered, must be the moral acknowledgment of moral beings rendered to a God who will not accept anything less than this, and that therefore the progress must be slow and the final issue subject to long delay. Moreover, we know not the time that remains for this dispensation or order of things, nor how this very dispensation may be broken up by disorders like that which afflicts the world to-day; and for that reason we cannot tell how much of the progress of this kingdom belongs to an order beyond that with which we have specially to do; but that an advance will here and now be made towards the full establishment of the Kingdom we cannot doubt. So also the Church, the company of the elect, whose life is progressive, whose work is constant and ever advancing, the Church which is the Body of the incarnate Lord and in which as it grows to perfection His Incarnation is ever approaching its absolute perfection, the Church, now in a way within the kingdom but seeking to bring that kingdom in its fulness into its own life—

shall be quickened by its activities and by its sufferings in this age, and by the glory which we confidently expect for it in the age to come, until like the Master it shall gain its great victory over death.

2. We may picture to ourselves, or see reflected as from a mirror before the eyes of our mind, the Church in its completeness, those who have been called from death to resurrection and those who welcome the returning Lord from life, the number of the elect fulfilled, brought into a new stage of its history, as to which we may presently venture to speak. The test which the Lord is to apply to the members of His Body, as we read in the first of His three great pictures of judgment,* is the reality of their waiting for Him, their readiness to receive Him and to enter into His palace. We may gain from the parable which follows and from that of the pounds an idea of what shall be the judgment of the Kingdom, in which the decision must be made as to every man's work of what sort it is. Some who have had authority in that kingdom will render an account of work well done; among them some will prove by the return which they make that they are fitted for a greater and some for a less responsibility; and they shall be given a work for God proportionate to the fitness which

* Matthew xxv.

they have shown by their former faithfulness, and a share in the Lord's joy at the new and well-ordered stage of His work. Some, it will then appear, will confess that they cannot carry even a small responsibility, but shirking it, will desire only to show that the Master has not sustained any loss by reason of their negligence; and they, for the while at least, lose their opportunity of service, or rather fail to receive such opportunity because they have not used that which before they had. But the kingdom, thus organized, shall continue; it shall have a care of the souls of men, and under it—perhaps not all at once, but certainly—all the universe shall be brought under Christ as its one head, in a sense unattainable while the conditions of this present world remained. The kingdom certainly has this continuance in itself, and for the purposes declared of old; the survivals of the former empires having been purged away, so far as they belonged to the kingdoms of the world and were not preparations for the one kingdom of the Lord and of His Christ, the Lord shall be king over all mankind: "He shall judge the world in righteousness and minister true judgment unto the people." The word 'natural' must be used with hesitation; but it would seem that we may best describe the state of the kingdom in the new dispensation for which we are looking as a state of natural righteousness, lead-

ing on to a state of natural holiness and eternal life.

3. Within the kingdom, as its heart directing and maintaining its life, is the Church, which in the next age when it has become deathless is to stand in that new relation to Him for which it shall have become meet; without the kingdom, if we understand aright what has been revealed, there must be the nations. If the Church is the city in the centre of the kingdom, the abode of the nations is beyond the limits of the kingdom of Christ. "The nations," we read, "dwell in the light of the city; and the kings of the earth do bring their glory and honor into it." They—the nations—are to be judged, not on the ground of their personal allegiance to Christ Whom they have not known, not by the test of their use of God-given responsibilities which as such they have not received, but by the law of nature, by the response of their lives to the calls made upon their instincts and their sympathies; and those who have made the response, as you will remember from the Lord's words, will be amazed to find that the Son of Man before Whom in His great glory they stand, will acknowledge those acts of simple goodness as done to Him. Those among the nations who have thus shown the goodness of their character, though they knew not what it meant,

shall enter into life eternal, a condition of free activity and aptitude which must (we should say) at least admit them to the kingdom; their place, it would seem, because they have true life, is no longer among the nations. On the other hand those whose character will not endure the only test which can be justly applied to it, they who in refusing service to their neighbors have refused service to the great King, go into eternal restraint; they remain under natural laws and are governed on the principle of natural retribution. If the punishment—the loss, if that is the better word—of the unfaithful member of the Church is that there is no place for him at the wedding-feast; if that of the indolent subject of the kingdom is that he is given no place in its activity; so that of the useless man among the nations is that he must be kept under the operation of natural laws and his doings must be kept under discipline. So much, I think, we can see of the age which is to follow this, of the principles on which it is to be administered, and of the state of men after they have reached it. The Church, the Kingdom, the nations remain; a new age has begun, and its principles have been determined by those of the age which has passed. We are told little indeed of that new age; but the little which we are told brings us an inspiration of hope.

V

1. With the entrance of the new age, as it would appear, the Church becomes the Bride of Christ. The metaphor is found in the Old Testament, where the prophet Jeremiah in very striking words speaks of Israel, the Church of the older dispensation, as the wife of Jehovah, telling of His love for her and of His longing to call her back after she has unfaithfully departed from Him; and in other prophets we find the same figure used with beauty of imagery.* St. Paul, too, in this very Epistle to the Ephesians, bids men love their wives even as Christ loved the Church and gave Himself for her, that He might present her to Himself.† It was left for the writer of the Apocalypse in express words to speak of the Church as the bride of Christ, the queen, that is to say, in His kingdom.‡ And here, as in Jeremiah, we seem to be told that it is the betrothed, at first all glorious, and then for a time forsaking her husband for the attractions of the world, who is called back and at her Lord's return is prepared for him clothed in the fine linen which is the righteousness of saints. St. Paul, too, seems to suggest the same; for in the passage which was just quoted in part, he says that Christ gave Himself for the Church, "that He might sanctify and cleanse her by the wash-

* Jeremiah iii.; Hosea ii. † Ephesians v. ‡Revelation xxi.

ing of water by the word, that He might present her to Himself holy and without blemish." And to show that He not only is to cleanse her from defilement and sin but also is to give her the immortal youth which is His own, the Apostle adds of her "not having spot or wrinkle or any such thing." The perfected Church, then, with the grace of cleansing and of dedication, is to stand towards Christ in the closest of all possible relations. He took human nature, that He might impart the divine nature to men, even to such as believe in His name; and the company of men on whom He bestowed this gift He made to be His body, that as it should grow to perfection He might become perfectly incarnate in it; and when this body has through many trials been brought to its perfection, he seems to give it a yet more distinct personality than before and takes that body as His Bride to share with Him His throne. It is for this that the Lord is waiting now, with His unfailing love and His unwearied patience; if it may be described in one place as expecting until His enemies be made His footstool, we are told elsewhere that the victory over the world is the perfecting of the Church; and as the vision which we have had of a city and a kingdom seems to merge into that of a palace and a city, we may perhaps venture to say that when the Church becomes the

Bride, the Kingdom comes into the place of the Church.

2. But we are trying to look too closely, it may be, into that which is but partially revealed, and to describe that which cannot now be fully told or even fully known; and the revelation of one more age, and that at its beginning, opens but a little way the mystery of God which is yet to be revealed. Of this at least I think we may be well assured: that the Church will ever have a duty to the kingdom and to the nations, akin to the duty which is incumbent on her now. As the Body she must ever be the means by which He will extend the benefits of His mediation to those of mankind who are not of His body; as the Queen she must be the distributor of His royal bounty; through the Church also the nations will be blessed, receiving the benediction of His beneficent and all-righteous reign. The Church cannot but be ever priestly and ever ministerial; grace will be given her more amply, that she may more freely disburse its treasures; wisdom will be granted her more freely, that she may make known to the nations beyond her present powers the unsearchable riches of Christ, and it may be that unto the principalities and powers in the heavenlies she may still disclose the manifold—the diversely variegated—wisdom of which He is the source. "Whose kingdom

shall have no end," so declared the angel of the Annunciation; "Whose kingdom shall have no end," so we profess as we recite the great Creed of Christendom; for even when He shall give up the kingdom to the Father in some age beyond those of which we are thinking now, it will be "that God may be all in all," that the unity of Church and kingdom and redeemed mankind may be—dare we say it?—merged in the unity of the Father and the Son through the Holy Spirit.

3. For the attainment of that great unity, "the dream of the philosopher, the hope of the Christian," we are bidden to pray and to labor and in it we are encouraged to hope for our great blessedness. Man's perfection consists in knowing God, which involves our love and worship of Him, and in serving the brethren, which includes our love of them; and each of these calls us to great humility. The Church's supreme duty is to worship and to serve, for her Head is the one true Worshipper and the one absolute Servant of all. Growing into her life and growing in it, we draw near to the Eternal Father and to each of our brothers in the fellowship of the Church, in the governance of the Kingdom, in the life of mankind—nay, to all that the Father hath made. We have been chosen as God's portion in Christ, that the Father may accom-

plish His eternal purposes in the universe under Him its only destined Head. God's good pleasure which He hath purposed in the Son—may He hasten the time of its accomplishment in the Church His Body and in us who, sealed with His Spirit of promise, have been chosen as His portion!

Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ.

Printed by Scientific Press, Brooklyn, New York, U. S. A.

THE BISHOP PADDOCK LECTURES

THE CONDITIONS OF OUR LORD'S LIFE UPON EARTH. *The Paddock Lectures, 1896.* By ARTHUR JAMES MASON, D.D., Lady Margaret Professor of Divinity at Cambridge and Canon of Canterbury. Crown 8vo. $1.50.

THE USE OF HOLY SCRIPTURE IN THE PUBLIC WORSHIP OF THE CHURCH. *The Paddock Lectures, 1903.* By the RT. REV. A. C. A. HALL, D.D., Bishop of Vermont. Crown 8vo. $1.40 net.

ADVENTURE FOR GOD. *The Paddock Lectures, 1904.* By the RT. REV. CHARLES H. BRENT, Bishop of the Philippine Islands. Crown 8vo. $1.10 net.

PRACTICE AND SCIENCE OF RELIGION. A Study of Method in Comparative Religion. *The Paddock Lectures, 1905–1906.* By JAMES HAUGHTON WOODS. Crown 8vo. $0.80 net.

PERSONAL IDEALISM AND MYSTICISM. *The Paddock Lectures, 1906.* By WILLIAM RALPH INGE, D.D., Dean of St. Paul's. Crown 8vo. $1.00 net.

HIGH PRIESTHOOD AND SACRIFICE. An Exposition of the Epistle to the Hebrews. *The Paddock Lectures, 1907–1908.* By WILLIAM PORCHER DUBOSE, M.A., S.T.D. Crown 8vo. $1.50 net.

THE FELLOWSHIP OF THE MYSTERY. *The Paddock Lectures, 1913.* By JOHN NEVILLE FIGGIS, LITT.D., of the Community of the Resurrection. Crown 8vo. $1.60 net.

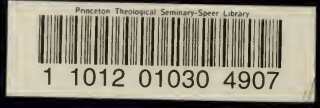
THE FAITH OF THE CROSS. *The Paddock Lectures, 1914.* By PHILIP MERCER RHINELANDER, D.D., Bishop of Pennsylvania. Crown 8vo. $1.20 net.

THE WITNESS OF THE CHURCH. *The Paddock Lectures, 1915–1916.* By SAMUEL HART, D.D., Dean of Berkeley Divinity School. Crown 8vo. $1.00 net.

LONGMANS, GREEN AND CO., NEW YORK

Date Due

MR 8 – '46			
FEB 3 '47			


Princeton Theological Seminary-Speer Library
1 1012 01030 4907